The Universalist Leader

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Gathering Momentum

April 1, 1925.

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The Universalist Leader

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A WISE METHOD

IN spite of the number of times it has been described in print and on the platform, the method of the National Laymen's Committee is not understood.

Of course they want to raise money. That is what they started out to do. They don't try to hide it or evade it. They say at every opportunity, "We have to raise one million dollars spread over a five year period, by means of quotas put on the churches, to be used for regular denominational home mission work, our foreign mission work, our pension plan and our Washington church." They are succeeding in their undertaking.

What we want to make clear now is that they could have gone about it so as to weaken the churches and the denomination, but that in fact they are going about it to strengthen the churches and the denomination.

It would have been easier to go after individual subscriptions. It is far more significant to go after quotas levied on all the churches.

The one method depends on the excitement of an enthusiastic campaign, but everything ends when the campaign is over. The other method develops a denominational consciousness, and a sense of responsibility in local churches, and it develops a spirit and creates a method to go on working for five years and for forty-five more.

Asked by some one from another denomination recently about his methods, Judge Hill made this memorable reply:

"It soon became apparent that if the campaign were conducted merely as a money raising campaign we might put it over by bringing great pressure to bear on ministers and laymen, but it was a certainty that our success arrived at in that way would weaken our denomination, because it would arouse a feeling of discontent toward the authorities and the General Convention.

"Instead of that we have worked along the line of rendering service to our churches. We have appointed various committees which are working out methods of modern administration, modern church finance, etc., and we are training the men of our National Committee to go into our churches, establish contact with the minister and the trustees, discuss local problems and local conditions, and then as experts advise and counsel with the local people as to the best method of solving some of those prob lems.

"We have told the churches that it is our aim to show them how they can increase their local revenue by putting their revenue raising on a systematic and scientific basis. We have told them that by doing this they can increase their minister's salary, and that they will be generally more prosperous because they will have learned how to impress upon their people the necessity of far more liberal support of their church. It is our conclusion that very few of our people are contributing in any degree proportionate to their own resources and capabilities, and we are trying to persuade them to treat the churches as liberally as they do their social, fraternal and business organizations. We are trying to convince the churches that we are sincere in our efforts to bring something to them as a demonstration of the value of collective organization in a denomination, and we are then asking them in return to assist in maintaining the denomination that it may continue to function in a manner helpful to all its churches."

The representative of this other denomination replied as follows:

"I appreciate more than you realize the opportunity which was given me of meeting you and talking with you yesterday afternoon. If I were merely the employed agent of our organization I should not be so keenly interested in the outcome of this campaign as I am, but I have the thing upon my heart, and having discovered conditions among our churches to be practically identical with those which you have found among yours, your decision as to plan of procedure, which coincides identically with my own, with relation to our work, is of great value and stands for something of encouragement to me, as I shall endeavor to urge a similar procedure here."

In other words, the National Laymen's Committee is inducing many strong, resourceful people to take an active interest in all forms of church work as well as give their money. It is developing a sense

of responsibility, in all of us, for the weaker churches. It is tying us together. Best of all, it is enlarging our conception of the mission of the Church and making us understand its importance.

We owe much to the wise method of Judge Hill and his colleagues.

* *

THE GERMAN ELECTIONS

THE election of General von Hindenburg as President of the German Republic ought not to cause serious misgivings about the future of Germany.

"On the whole," said Mr. Lloyd George, "he is a steady old man who does not have the temperament to do rash things."

"He is a soldier," say the English papers, "a man of his word and an honest man who will carry out the oath he must take to support the German Republic."

The trouble lies with France. His election arouses French fears again. "Defiance," "militarism," "danger," the French papers cry. "A blessing in disguise if we will but draw the logical lessons from it." "Keep Germany down."

We have the curious situation of a nation fearful over the election of the President whom they put into office. The policies of Poincare made possible the election of von Hindenburg.

We have also the strange paradox of the French nationalists fearing one of their own kind and wanting the election of a German socialist.

Why detest a socialist in France and cheer for him in Germany?

Why glorify a conservative in Paris and fear him in Berlin?

American diplomats show no great uneasiness. They remember that our people have elected military heroes to office, from Washington, Jackson, and Zachary Taylor all the way down to Grant. Even Roosevelt's success in politics came in part at least from his military glory.

Vorwaerts, the German Socialist organ, summed it up: "A man, not a cause, was victorious on April 26."

* *

ANOTHER UNIVERSALIST PIONEER

WE have insisted many times that pioneering is the essential genius of Universalism. In an age when religious emphasis and interest centered in a future life, our forebears blazed trails beyond the skies. Present-day religion centers upon a great attempt to realize Jesus' dream of a Kingdom of God on earth. We do not lessen but rather demonstrate our faith in the universal Fatherhood of God by setting ourselves to the task of making the brotherhood of man a universal fact. Perhaps never in its history has the Universalist Church as a whole been so alive and responsive to its opportunity as now. And to the fellowship of those already engaged in making brotherhood a reality is to be added William H. Luden of Reading, Pennsylvania.

Mr. Luden has long been known as one of our loyal and generous laymen. Now he undertakes to pioneer in a realm of industrial philanthropy, or applied Christianity, not hitherto explored. Mr. Luden believes that boys and girls should remain in school after they have passed the legal school age. He finds as a matter of fact that in the families of many of his workers the boys and girls do leave school as soon as the law allows. To meet this situation he proposes to pay the parents for allowing them to remain in school instead of putting them at work.

Heads of families employed in the Luden factory will receive a bonus of $250 per year for each child more than fourteen years old remaining in school. In other words, Mr. Luden exemplifies a faith as old as Pilgrim and Puritan and increasingly recognized and practised everywhere: that an educated citizenship is the greatest asset and the ultimate hope of a democracy. All honor to Mr. Luden for this newest experiment in applied Universalism. We are sure he will find that he can make no other investment of his wealth yielding such rich returns in personal satisfaction as in the boys and girls growing up around him.

H. M.

* *

NOT RACE SUICIDE BUT RACE SELECTION

THE sixth international Neo-Malthusian and Birth Control Conference was held in New York the last week of March. On the program and among the delegates were such men and women as Dr. Alice Hamilton of the Harvard Medical School, Dr. William Allen Pusey, president of the American Medical Association, Dr. E. V. McCollum of Johns Hopkins, Edward Alsworth Ross of the University of Wisconsin, Irving Fisher of Yale, Dr. M. Carey Thomas, president emeritus of Bryn Mawr, Owen R. Lovejoy, John Haynes Holmes, and Rabbi Stephen S. Wise. The daily sessions grouped a wide range of topics under such headings as Fecundity and Civilization, Differential Birth Rate, War and Population, Eugenics and Welfare, Sex and Reproduction, Religious and Moral Factors. More than sixty papers were read by social, medical and scientific experts, discussing these subjects from almost every conceivable angle. The proceedings were widely reported in the press and, for the most part, with accuracy and dignity. In short, the whole affair seemed to be calmly regarded by the general public as a natural and significant development of social consciousness.

This attitude has been in striking contrast with that of a few years ago, when in 1921 a meeting held to discuss the same subject in the Town Hall in New York City was raided with the usual accompaniment of violence. Then the cause was considered such a disgraceful one that very few were brave enough to identify themselves with it. For those to whom it was not anathema it was a joke. Only to Margaret Sanger, who faced derision, insult and imprisonment with a courage born of earnest conviction, it was not so funny. Now, however, she has the immense satisfaction of seeing an unpopular cause which she championed almost alone and unaided reach a degree of respectability and prominence which must astound its advocates and horrify its opponents. There can be no greater imaginable

reward for the human spirit than a sense of such achievement.

During the entire sessions of the conference the relation between over-population, physical distress and political unrest was emphasized over and over again. J. O. P. Bland, an English delegate, referred to the "paradox of a social system which encourages an ever-increasing congestion of human beings, while devoting its trained intelligence to methods of wholesale slaughter of men," and declared that "the future of civilization depends entirely on whether the population problem is going to be solved by birth control or by mustard gas."

But the *quality* of population held an even larger place in the discussion of various aspects of our civilization. In her speech of welcome to the delegates, Mrs. Sanger said: "While the United States shuts her gates to foreigners, no attempt whatever is made to discourage the rapid multiplication of undesirable aliens—and natives—within our own borders. On the contrary, the Government of the United States deliberately encourages and even makes necessary by its laws the breeding, with a break-neck rapidity, of idiots, defectives, diseased, feeble-minded and criminal classes." This horror, which assumes greater proportions daily, is realized most acutely by those of us who have done social welfare work of any kind. Contact with hundreds of children, born with a physical and mental heritage far below normal into families where they can never hope to have even the veriest minimum of decent care, fills any reasonable person with intense exasperation for such deliberate blundering.

There are those who can not or will not see the point. While the conference was in session there was much denouncing of "young married people who limit themselves to one baby because they want an automobile and luxurious living." Statistics of our college graduates are often cited to show that they average a fraction of a child apiece. Therefore the advocates of birth control are denounced as bad citizens. Why isn't it perfectly obvious that the spread of birth control information among those who ought not to have children is entirely compatible with a campaign for more and better babies among all those who are qualified for parenthood? The young people who demur at curtailing their luxuries in order to have another baby are not going to be affected by the repeal of the laws prohibiting contraceptive information. They already have such information, or if not they know where to go to get it. But the mother of five tubercular, half-starved, pitiful little children can not in very desperation get competent advice and is forced to bring five more unwelcome babies into the world before she kills herself by so doing. Surely the mind of a man who links this with morality is illogical.

The great hope for the future lies in the active interest which members of the medical profession have taken in the Conference. At the special meeting on contraceptive methods, open only to licensed physicians, the following resolution was passed: "That this meeting on contraception, consisting of members of the American medical profession, affirms that birth control, being a very important and complicated problem requiring scientific study and guidance, comes properly within the province of preventive medicine, and that the subject should not only be given a place on the program of county and state societies and of the American Medical Association, but also become a part of the work of suitable clinics, hospitals and other medically supervised organizations engaged in the scientific study and prevention of disease and crime."

Mrs. Sanger has promptly offered to place the direction of the medical activities of the American Birth Control League in the hands of a representative medical group. The League receives approximately 50,000 letters of inquiry each year from laymen, and conducts a clinic where examination and advice is given to women eligible under the New York law to receive it. It is most suitable that the medical profession should carry on these activities and assume responsibility for them. The doctors are best equipped to fight the next stage of the battle.

* *

THE REAL WOODROW WILSON

THERE is more of Wilson in one letter like the following recently acquired by the Boston Public Library than in half the biographies.

The letter was written to Stockton Axson, his first wife's brother, to transmit a letter of introduction Mr. Wilson wrote for his brother-in-law to Judge Chamberlain, then librarian of the Boston library.

"The Epochs" relates to the volume he wrote for the "The Epochs of American History Series."

Princeton, N. J., 20 July, 1892.

My dear Stock:

It was a great pleasure to get your letter of Monday and read its exhilarating account of your progress toward being a Frenchman. From you, you self-distrustful rascal, such acknowledgments of success are positively exciting. I am more delighted than I can say.

I know Judge Chamberlain, the chief librarian of the Boston Public—no one else connected with it—and I enclose a letter to him which I hope will serve your purpose. If he is out of town, suppose you serve it on his next subordinate in charge, who may have heard of me, and be ready to relax discipline upon proper introduction. I also enclose a note of introduction to Mr. Scudder, editor of the *Atlantic*. You will find him at Houghton & Mifflin's, 4 Park Street. I hope you will deliver it. He is genuinely cordial and thoroughly natural and delightful—and I am really anxious to have you meet him. I know he will be glad to see you—particularly this dry season.

A letter from Ellie is one mail ahead of this one. We are all well; but there is absolutely no news. The Epoch goes slowly and painfully forward without accident or incident. I hope you will be able to write often; for we love you and think about you more than you are at all likely to believe.

In a tired man's haste, but with the freshest possible affection,

Your affectionate brother,

(Signed) *Woodrow Wilson.*

In our opinion there is much both interesting and illuminating to come out when Wilson's private papers and letters are published. Ray Stannard Baker is writing the definitive life of Wilson on the basis of these papers.

The Problem of Religious Journalism*

William E. Gilroy
Editor-in-Chief of the Congregationalist

SHORTLY before I began my present editorial work, but after my appointment had been announced, I was asked by an English religious newspaper to write something on religious journalism. I was about to reply that I knew nothing about the subject, but was hoping to learn something, when I suddenly remembered that I had known a great deal about child training before I had had a child of my own. I concluded that if I had anything to say on the subject of religious journalism I had better say it as soon as possible, and, deeply venturing, I yielded to the English editor's request.

It is not in that spirit that I have accepted the invitation to speak here upon this theme to-day. I come not so much in the spirit of an adventurer as of one in some measure disillusioned, and in some measure frankly puzzled, to present some problems of a perplexing field and situation where, if they do not find solution, they may at least find the light of day. Apart from my personal relation to the theme, I am grateful to the Yale Convocation for having recognized the field of religious journalism. As far as I am aware it is the first time that a great occasion has lent its prestige to discussions concerning an activity which, if its existence be justified at all, ought in its own sphere to have a distinction and importance akin to that given to religious education, pulpit and pastoral ministry, and other matters persistently discussed where those interested in religion and the Church come together for conference.

I should be presuming greatly if upon the strength of my slender experience in religious journalism I professed to speak with dogmatism or constructive insight. I am well aware that the theme is one upon which, by what seems to most editors general consent, every man is competent to speak, whether he knows anything about it or not. But an editor has this advantage, he knows how little he knows. His only conscious superiority over his advisers and critics lies in the fact that he discovers very quickly how large, varied and intricate is the field, how inadequate his knowledge of it, and how fallible his judgment. The problems are emphasized while the solutions are illusive. So I have come, not to impart, but to seek, wisdom. My sole qualification for speaking is that, in three years of rather intense experience at what may, perhaps, be regarded as one of the crucial centers of religious journalism, I have been compelled to see with the fresh vision of the newcomer and in bolder relief than perhaps they appear to eyes longer accustomed to the daily round, the weaknesses, the difficulties, the dangers, the opportunities, the manifold problems—and in some respects the joys and satisfactions—of religious journalism. I speak the more boldly out of a limited experience because I find that at almost every point the judgments and confessions of the most seasoned editors of religious papers strongly confirm my own impressions.

A few weeks ago I was among a group of editors in which five outstanding religious weeklies were represented. In combined circulation, in variety of type and denominational affiliation, in quality and high-mindedness of editorial purpose, and in the comparative intellectual status and culture of their respective constituencies, no group could have been found anywhere representing higher ideals and achievement. Four of these papers had back of them a century of continuous service, and their respective constituencies were probably never larger numerically during all that period than they are at the present time. Here was religious journalism represented in its best and most hopeful aspects.

A Real Problem

Yet I found when the conversation fell upon my address here to-day, and my brother editors proceeded to tell me what to say, very frankly and freely revealing their inmost minds, that on some points there was almost complete unanimity. Very seriously and unanimously they were agreed that the outlook for religious journalism is exceedingly dark unless the Church can be roused to see the need of grappling with the problem. Some, frankly, were disposed to sing the swan song of religious journalism, and to regard themselves as men working upon shifting ground; others considered present work and opportunities worth while regardless of the future; others expressed the conviction that, even if the situation became worse, journalism, like preaching, was an essential concomitant of religion, and was bound to have a revival; but all were agreed that the conditions under which religious journalism must be carried on have changed as irrevocably as the conditions attending educational and other activities of the Church, and that if journalism is to continue as an effective agency in the service of the Church there must be a revaluation of its place and purpose and provision for more adequate support, and possibly a different basis of support.

Perhaps it is as well to meet at the outset the straight challenge that is implied in this alternative. Is journalism a necessary function of the religious life? And, if so, is it inherently necessary for the Church in the forms in which it has been chiefly known? Is the old type of religious weekly to continue? Are all the religious weeklies necessary? Ought there to be, and is it possible to have, some federation and unification in religious journalism such as has been developing in church life generally? These questions are germane to the very continuance of religious journalism under present forms, or in any form.

*Dr. Gilroy delivered this notable address April 22, at the Yale Divinity School Convocation, the first time the university has recognized this important subject. No man in the profession could have handled it better. We commend it to the careful attention of our readers.

Nor can the answer to these questions be too readily assumed. The iconoclasm that is at work generally is present in discussion upon this field. I was addressing some time ago a group of ministers of various denominations, and had been asked specially to speak upon the subject of religious journalism. I spoke, naturally, out of my own experience, and had outlined what I regarded as a broad, wholesome, Christian policy that would lift so-called "denominational" journalism out of any narrow and sectarian level. I thought I had indicated the value of such journalism as the necessary accompaniment and organ of the witness of every branch or phase of the Christian Church, yet in the discussion that followed the first speaker very seriously raised the question whether denominational journalism had just ground for existence at all.

To that I think the reply must be that while denominations exist there will be reason for denominational organs. If these organs are narrow in spirit and sectional and sectarian in appeal, the fault must lie in the denominations that they serve. In the main it will be found that a denominational organ is usually somewhat in advance of the rank and file of the denomination. But there is a further reply to the iconoclasm that proposes the abolition of denominational journalism, *viz.*, that if such reversal of the past were made, the least denominational organs would disappear while the most intensely denominational would undoubtedly continue. Intense propagandism will always have its organ. The more sectarian and proselytizing the group the more certain will be its possession of a newspaper, no matter at what cost and sacrifice it must be maintained.

A Necessary Function

The liberal and progressive elements in the Churches might well take this to heart. Judged from the standpoint of openness of mind and progressive outlook it is not the worst, but the best, of religious newspapers that are in danger from the spirit of apathy and iconoclasm. Men who have themselves attained to liberty of thought and life are apt to judge a religious newspaper by its necessity or value for themselves. Its editorials and contributed articles are apt to be upon a plane above which they have themselves risen. Its weekly visits are apt to find them indifferent or frankly bored. And on that account they fail to realize how necessary is a paper of home-appealing type, which interprets, as far as may be possible, the movements of thought and life in popular language and in popular ways. The editor of such a paper may count it an achievement if he can perform this task of popular appeal and popular interpretation of truth without sacrificing essential values. He may feel gratified if he wins the confidence of thoughtful critics, their sensing of his task, and their approval of the way in which he is doing it; but if he finds that these same thoughtful critics are more directly interested in the matter that he is publishing than in its value for those who lack their academic training and capacity for thinking problems through, he may well question whether he is accomplishing the thing that his paper is chiefly designed to do. In much current criticism of religious newspapers there is an almost total lack of study of the conditions and needs of the constituency to which the paper should minister. The necessity and worth of a religious newspaper's service are to be determined not by its essential value for the scholar and critic, but by the quality and soundness of its interpretation of the movements of religious thought and life for the general constituency.

An editor, it is true, should never be permitted to plead any such circumstances in mitigation of careless, slovenly or dishonest work. There are certain qualities that should as clearly and predominantly characterize an organ that appeals to the most humble readers as a review designed for the most scholarly and critical. Sincerity and straightforwardness are essential. Clearness and vigor of style are as valuable in the newspaper as in the review. Appeal to prejudice, or a mere supplying of "what the readers want," is as much to be condemned in one case as in the other. Nothing is more essential in the field of popular religious journalism to-day than that there be that fine conscientiousness, that honesty in dealing with truth, which pervades the highest spheres of academic thought and discussion. Journalism's high task of the popularizing of religious truth is not found in the bringing of truth to the level of the people, but in bringing the people to the level of truth, or to its vision as something worthy of attainment.

To effect such contacts with and understandings of truth is no small task. I venture, however, to claim that the religious weekly has been the greatest power in the fulfilment of that task in the past. And I venture further to inquire how that task is going to be performed in the future if enlightened, progressive religious journalism is allowed to lapse, or is inadequately supported. If the Churches were alive to the problem they would see the need of strengthening and extending the forces of religious journalism in manifold ways. Here lies the way to the building of broader and better foundations.

It may be said that I am minimizing the field and at the same time idealizing the service of the religious weekly. I do not call this a minimizing of the field. There is only one higher field than that of popularizing truth, and that is its discovery. If I seem to be idealizing what the religious weekly has done, what it is doing, and what it is capable of doing, let me appeal to existing religious journalism. It is true that in the aggregate it presents a disappointing mass, narrow, sectarian stuff, lacking alike in grace of manner and in magnanimity of soul. But out of that mass there stand distinctive types of religious newspapers that are all the more notable against a dark background.

An Analysis of Religious Journalism

Let me analyze these journalistic forces in American religion:

1. At the lowest scale are the merely sectarian or denominational organs—news sheets with a very circumscribed outlook, or organs of sheer sectarian propaganda.

2. At the opposite extreme are papers of a non- or inter-denominational character, such as the *Christian Herald*, or the *Christian Century*, the latter published

by the Disciples Publishing Company, but manifestly seeking to emphasize its essential non-denominationalism.

3. In a third group are papers of a general or of a denominational character, that are designed primarily to serve certain interests or causes. The *Christian Work*, for instance, is a general religious weekly, devoted especially to the cause of world peace; and the *Living Church*, nominally Episcopalian, is devoted to the advocacy of specialized high church conceptions.

4. And finally, in a fourth group are certain weeklies that can be called "denominational" only in a very broad sense. They are affiliated with, or appeal to, certain groups of churches, but they represent a general outlook on religious life, and a very specific emphasis upon religious thought. They represent the widest interest in the whole field of religion though their survey may be from a particular viewpoint. Among such papers are the *Churchman*, the *Continent*, the *Universalist Leader*, the *Christian Register*, *Zion's Herald*, the *Congregationalist*, and others of super-denominational spirit and interest.

Ideals Partially Realized

If any man doubts the value, the high-mindedness, the efficacy, of religious journalism to-day, I challenge him to take a dozen of these outstanding papers of various affiliations and outlooks, read them carefully for a dozen consecutive weeks, and to retain his doubts. On the contrary, I believe that persistent contact with the outstanding religious weeklies will convince the impartial critic of the place, need, and possibly the power of religious journalism. He may find defects of interest, policy and judgment, but I think he will be impressed with the profound sincerity of editorial purpose and the intense personal honesty with which the editors of these leading organs are doing their work.

My own contacts in the editorial field have been limited to the past three years. Some fellow editors I know chiefly through their editorial columns, others I know through occasional contacts, but a fair number I have come to know through intimate personal contacts in which a sense of common problems has established deep mutual sympathies and self-revelations. My own editorial outlook differs materially from that of some of my fellows. We have crossed swords editorially and in personal contacts. With one or two I seldom meet when we get by without frank but friendly controversy. I may consider my brother editor mistaken, and he may think the same of me. But this conviction has been born out of these contacts: I can not conceive of any one of these editors, whom I have come to know, consciously misrepresenting either a fact or a situation, no matter how much it might be to his advantage to do so.

That means a great deal in an age when journalism in general is cursed with much deliberate misrepresentation and propaganda; when news columns are vitiated by partisan and reactionary bias, radical or conservative, and editorial columns are dominated by advertising and business interests. I do not refer to these things to make Pharisaic parade of the virtues of religious editors. It may well be asked, Why should not the editor of a religious paper be truthful and honest? That is his simple duty. He may well call himself an unprofitable servant having done only that that it was his duty to do. I am not concerned about praise or credit for the editor, but I am deeply concerned about the significance of the fact of the general integrity of religious journalism.

There can not be too strong emphasis upon the place of the religious newspaper in the general field of journalism. It is the last stand in editorial honesty and good journalism—the last barrier of defense against the forces that are all too willing to mislead and corrupt public opinion.

I do not say that it is the only stand. One recognizes gladly the efforts in various quarters to maintain high-mindedness in the secular press. Even in a field largely dominated by partisan and mercenary, if not by sordid and corrupt, interests, all have not by any means bowed the knee to Baal. But only where regard for wholesome influences and for the interests of truth constitute a veritable religion can there be a sound basis for journalism, and in this sense its last stand is in a sound and enlightened religious press.

The Guarantee of Disinterestedness

I am not speaking at random. Not long ago a man of pre-eminence in the field of secular journalism was addressing a group of people interested in religious publications. He pleaded with them at all costs to maintain a high type of religious newspaper, for, speaking from long and intimate experience, he asserted that this was the only ultimate guarantee of a disinterested press.

The economist is familiar with Gresham's Law, which, I think, is to the effect that bad money will drive out good money. If everybody will accept a debased or mutilated coinage nobody will use good money. If paper money is accepted everywhere, who will pay in gold? Gresham's Law operates with deadly certainty in the financial world, and governments and economists have rightly bent all their energies to the maintenance of standards. There is a sort of Gresham's Law in journalism, constantly and everywhere operative. We are ever in danger from appeals along the line of least resistance. Bad journals will drive out good journals unless there is the most persistent and painstaking care to maintain high standards, and to develop the demand of higher interests and of good taste. This matter can not be neglected or left to chance.

Yet the Churches, constantly deploring the condition of the press, constantly demanding better daily newspapers, have been content to assume a lax and ineffective attitude toward the one distinctive contribution that they might make toward the upbuilding of a better journalism. Let the Churches show the way by adequately supporting a journalism that shall be not only honest and truthful, but well endowed and equipped to render the widest service possible. There is not a religious editor in America to-day who is not carrying on his work without sufficient official backing, without adequate popular support, without adequate staff and equipment. The average editor is doing his best, but he sees visions and possibilities of service that presence of

handicaps and absence of resources prevent his realizing.

I do not say these things in pessimism, or by way of complaint. I understand now why it was that, early in my editorial career, when I visited an editor well-seasoned through long experience, I found him in a somewhat cynical, though stubbornly undiscouraged, mood. He complained that many in the denominations regarded the religious organ as a sort of fifth wheel on the coach, something they would like to get rid of but couldn't well do without. Every editor gets in that mood at times, but every editor has to acknowledge with gratitude the loyalty of many constituents, and more words of encouragement and commendation than he deserves. I emphasize these basal facts and circumstances only because my outlook is optimistic. I have profound faith in the cause of religious journalism, and I believe there is a great future in store if church people generally can be aroused to see the situation in the right light. But it is useless to talk of better journalism in the general field of newspaperdom while the Church neglects, or holds lightly, its own opportunity and task.

Intelligent Interest in Religion

But there is a further peculiar need for the maintenance of a high type of religious journalism in the presence of the general field. Every religious editor rejoices in the increasing interest of the daily press in the activities of the churches. Religion is more a matter of news and of editorial interest than ever before—so much so that the religious section of certain great dailies might easily be regarded as a substitute for the older type of religious weekly. One thinks with gratitude of such papers as the *Brooklyn Eagle*, on Mondays, and the *Boston Transcript* on Saturdays. The far-sighted religious editor has no resentment of this growing competition, especially when the religious work of the daily newspaper is done with intelligence and skill. What does alarm him, however, is the growing discussion in the public press of religious activities and of religious thought and movements, not only without discrimination or sense of values, but without the slightest evidence of knowledge of the facts and subjects discussed, or apparent qualification for the task. The daily paper is not entirely to blame for this. Certain pulpit utterances and church happenings have a news value regardless of their spiritual significance. The most discordant things are equally food for the news hopper. The more sensational and extravagant the incident the better its news value. Instances of this dealing with religious and sacred things in the most off-hand, if not the most irreligious and inwardly contemptuous, way could be multiplied without number.

Can the Church leave the field of religious journalism to the secular press at a time when discriminating judgment was never more needed in discussion of religious affairs?

Thus far I have only vaguely suggested the difficulties and needs that confront the worker in the field of religious journalism. Let me be more specific in defining these difficulties and their causes.

The Financial Problem

Let me begin with the material basis and cite by reference to the paper that I know best an illustration that applies to the whole field. Sixty years ago the subscription price of the *Congregationalist* was exactly the same as it is to-day. The costs of production have increased in some respects probably ten-fold. The paper has developed from a homogeneous New England paper to one of national scope with a wide staff of correspondents, and with interests as varied and ramified as the wider growth of churches and the developments of church life and work have rendered necessary. The growth of the work has been carried on through the years with a diminishing editorial and office staff, yet, in spite of rigid economies, and a subscription list that has averaged higher in recent years than ever before, the need of subsidy has been unavoidable. It is hard to see how this need could well be avoided, with costs constantly increasing while the subscription price has remained the same. Moreover, this price has remained the same because sixty years ago it was relatively exceedingly high, constituting a symbol of the value then attached to religious journalism and an evidence of the sacrifices people of a former generation were willing to pay for it. I cite the case of the *Congregationalist* because it is representative of the situation everywhere. My investigations have shown that, except in one or two instances where the circumstances are exceptional, other religious newspapers need special support or subsidizing upon the same scale as the *Congregationalist* in proportion to the scope and quality of the work they are doing.

I can not see how subsidies are to be avoided if religious journalism is to have a future, and I look forward to a time when interest in this problem and a perception of the distinctive opportunity will have the effect of creating endowments for religious newspapers similar to those that have been accorded educational institutions. Why not? Religious journalism is a necessary part of religious education, and educational institutions were once, like religious journals, able to exist upon their income. The situation that confronts religious journalism is very similar to that which has confronted educational institutions. The need has been recognized, though inadequately, in the latter case; it remains hardly recognized at all in the former case.

I have found among other editors wide agreement with the conclusions which I am stating.

Two partial solutions of the financial problem of religious journalism are often suggested. The first is advertising. This constitutes at present for most papers a substantial source of income, but it is doubtful whether the income can be largely increased. From many forms of advertising that have proved most lucrative for the secular press the religious press is barred. Not only are certain advertisements ruled out upon ethical grounds, but a wider assortment, such as patent medicine ads., the glowing-offer ad., etc., are recognizedly undesirable. The advertising field is, always will be, and ought to be, limited. The denomination which would have courage to commandeer the entire space in its official organ, for its own purposes, without seeking general advertising,

would probably find the venture ultimately profitable even if it involved an apparently heavy outlay without direct return. Under present conditions I think it may be said that most religious newspapers have exploited the advertising field to the utmost, and that further large sources of income in that direction are unlikely under any circumstances, and certainly not without greatly increased circulation.

Can There Be Consolidation?

The other partial solution of the financial problem lies in the direction of merger and consolidation. Within the various denominations this has been discussed, and greater unification of denominational publicity is being seriously considered. Movements for union and comity between the denominations have not yet in any notable degree touched the field of religious journalism. Possibly a drawing together of religious publications must follow rather than precede the merging of the interests that they represent. But some merger ought to be possible, especially as denominationalism becomes less and less sectarian and Christians think of their denomination not as an end in itself, but as a means to an end; not as a goal, but as a gateway to the larger interests of the Kingdom. I have no axe to grind, and I trust I shall not give offense if I have the temerity to suggest possible lines of drawing together. What would happen if through some error subscription lists got mixed for a few weeks? By a strange mistake a few weeks ago, from the plant where both papers are printed, several hundred *Congregationalists* were sent out on the subscription list of *Zion's Herald*. Editor Hartman has yet to report any serious protest among his subscribers. I am under the impression that hundreds of *Congregationalist* readers would welcome an error that afforded a week's reading of *Zion's Herald*. There must be considerable similarity between the constituencies reached by such papers as the *Continent* and the *Congregationalist*, while the *Universalist Leader*, if the label *Universalist* were forgotten, would probably be acceptable to subscribers of both the above constituencies. At least it can be said that the fields and interests of religious newspapers overlap as never before. Half a century may make possible developments not yet foreseen, or immediately practicable.

One thing does seem possible that I hope I may have some part in promoting. That is a larger comity and co-operation between religious newspapers as now existing. I do not see why editors should not exchange editorials as ministers of different denominations exchange pulpits. Though I believe it has never been done, I do not see why clubbing rates should not be promoted between supposedly rival organs. In reality we are not rivals, but contemporaries and co-operators in a Christian enterprise. Even in our differences and seeming oppositions it is nearer the truth to recognize that we represent different angles and poles of the world of religious thought. It would be profoundly valuable for readers of the *Congregationalist* to see the *Churchman*, and *vice versa*, though the respective editors might get surprising and stimulating reactions. What is true of these two papers is true all along the line.

Spiritual Loyalty a Supporting Factor

Meanwhile there is a further type of support that is badly needed, and that might, if forthcoming, be profoundly influential in creating everywhere the effective demand for a new order of secular journalism; in fact, I believe that it lies at the very foundation of the upbuilding of an honest, courageous, impartial, high-minded public press. This type of support for want of a better term I may describe as spiritual loyalty, and if it is to develop into a power and an influence in the general field it must probably be primarily developed within the great constituency served by the religious press.

If people want honest journalism they must be prepared to give allegiance to honest journalists in fair weather and in foul. The type of intense enthusiast who is ready to discontinue his subscription the first time an editor expresses convictions opposite to his own is shifting sand upon which to build a sound journalistic constituency—almost as much so as the man of low tastes and ideals. No honest editor can always be in agreement with his readers, no matter how conscientious the latter may be, for readers themselves are not in agreement.

No editor, of course, has a right to expect support from those by whom his policies and opinions in their total import and general spirit are not approved. But where in general temper and spirit a paper commends itself to its readers there is large need of the exercise on the part of the latter of a tolerant and open-minded spirit in minor matters, and in relation to major matters where wide differences of judgment are only to be expected. Though an editor has no claim to the loyalty of his readers whether he be right or wrong, he has some claim to such loyalty in his purpose to be right, even when his readers may believe that he has, temporarily at least, failed to attain his purpose. My observation in a constituency not illiberal or intolerant, backed by the revelations of other editors, has convinced me that the securing of the right temper and attitude on the part of readers and subscribers lies near the root of the problem of good journalism. Castigating the editor and withdrawal of support are not the best ways of encouraging impartial and outspoken journalism. If there be no confidence in an editor, if he be unworthy of support, of course the whole circumstance is altered; there is nothing to say. But the greatest present need both for journalism and for the Church is the upbuilding of a constituency that desires fair discussion from all points of view, a constituency that desires to know the facts no matter what their import or how upsetting their effect, and a constituency that perceives that no large issue can be settled in small ways—a constituency that sees, in short, that opinions and convictions, no matter how conscientious, are, after all, only bigotries and prejudices where they can not stand exposure to the light of day, or maintain themselves in the larger environment of other perceptions and conclusions. In a sense it is one of the chief tasks of religious journalism to create and establish this constituency upon which its own life and effectiveness depend, and in so far as it accomplishes this task religious journalism performs a high service for every sphere of life. In social and political outlook, as well

as in distinctively religious things, the world is waiting for the adequate development and expression of truth-seeking that is gracious and magnanimous, touched with an inner patience and kindliness, and characterized by at least some sense of dominating loyalties.

Study Must Precede Criticisms and Proposals

In this survey I have touched only upon the fringes of a great subject. I have chosen to deal with actual situations and existing problems and difficulties rather than to engage in speculation concerning the future. The whole field is rife to-day with snap judgments and speculative proposals. All manner of suggestions are made for the solving of the problems of religious journalism where the factors involved in these problems have not been either appreciated or studied. I am convinced that an accurate and careful study of present conditions and situations must precede any vital development or improvement.

I have not found in the world of religious journalism any spirit of stubborn self-complacency. Nowhere in religious leadership to-day will there be found a group of men less satisfied with their own efforts, more anxious for light, and more ready to adapt themselves to better ways and methods, than are the men in the outstanding religious editorial offices in America. But they crave a sympathy that will perceive their tasks and problems from the center rather than from the circumference. They know that their tasks of mediation and interpretation in relation to the issues of truth and progress are by no means accomplished. They know the conditions and needs of their constituencies with a range and intimacy in which they are not easily revealed to other eyes. The average editor's mail-bag is in itself a revelation, and much of what it contains would be almost incredible to some people who think they "know the Church."

I have confined my discussion to the religious weekly, because this defines the limits of my own experience, and also because it is here that the problems of religious journalism converge. The editor of the religious weekly knows the pulse and temperature of the Church as few others can. He may not be right in his diagnosis of condition and need, but his ministry is necessarily based upon a wide range of facts and observations. He does not claim for himself immunity from criticism or any place of special privilege. The better and more faithfully he does his work the more directly and constantly he is inviting criticism with every weekly issue. His spirit is that of Henry Havelock, who in a time of crisis znd peril used to say to his son, "Let us ride forth like gentlemen to be shot at." He does not care how persistently and relentlessly men may criticise the way in which he is performing his task. He may sense the unfairness of much of the criticism, but he knows that honest and intelligent criticism, and counsel from many sources, must be the basis of improvement in his own work. What he does long for, however, is that his task itself may be appreciated and valued at its full worth, that its conditions and limitations, its goal and purpose, as well as its possibilities, should be rightly perceived.

Nor does he expect that in the general reconstruction of the Church its journalistic enterprises will be free from transformation and readjustment. All he hopes is that the values that have been built up will be in some way preserved, and that the heritage that has come to us in this field as in others will not be neglected or lightly passed by.

A Personal Outlook

In dealing with the task of religious journalism I have suggested somewhat generally that it is primarily that of the popularization of truth in its ancient essence and in its new forms, and the interpretation of the moods and movements of the religious life. Possibly, in closing, I may venture to define this task more specifically as it appeals to me. Every editor must find his own medium and his own emphasis, and here I can not speak for others. But I find my own task largely determined by my consciousness of it as a trust exercised in relation to, and in behalf of, a great free fellowship of Churches. In so far as it is personal it is dominated in my thought by the strong conviction that we are to-day on the eve of a great religious awakening, a new heroic epoch that may mark a stage of development and progress comparable to the age of the Reformation or other eras which we have assumed to be epochs of advance. Were there time, and were this my particular theme, I think that I could justify this faith. At any rate it has involved an emphasis upon the responsibility, and possible leadership, in relation to this new day of the fellowship of Churches that it is my privilege to serve. It has seemed to me necessary to emphasize constantly the freedom and reality in the religious life that have been the deepest characteristics of every heroic epoch. In doing this it has seemed equally necessary to avoid all militant and divisive counsels and to promote everywhere those courtesies and contacts that may lead among Christians to-day to a better mutual understanding of one another, an appreciation of similarities and differences, and a possible realignment or co-operation in building for the new day. If conflicts and controversies are not to be avoided, those who name the name of Christ ought at least to know one another and understand what they are fighting about. The aim of Christian controversy, it has seemed to me, ought to be to promote mutual knowledge and a larger viewpoint, rather than to achieve the triumph of sectional opinion. To this end to speak boldly and honestly and to encourage bold and honest speaking, in the spirit of love and courtesy, has seemed the deepest service that journalism can render truth.

This is the spirit of the task. For me its end and purpose have been defined in the consciousness of the need of bringing the whole movement of the Church into consecration to Christ's mission of redemption. It has been my profound hope that through the medium of journalism some service might be rendered in developing within the Churches of free and liberal spirit an evangel and an evangelism that might be expressive of their own life and ideals, an evangelism that should be marked by the simplicity, clarity and compassion of the gospel proclaimed by Jesus in his life and death. I have longed to see evangelism coming to expression, not as an emotional mood, nor as a side issue or concern of

conservative theology, but as the natural and complete expression of a liberalism that seeks freedom only to love, worship and serve.

In this task I have found the sense of an alluring mission. I have found inspiration in the discovery that it lies nearest to the heart of many fellow journalists, and that it is the deepest longing of many readers who forget the imperfections of our work in the realization that we are at least endeavoring to follow the gleam.

Seen on a Leisurely Journey---I

Lee S. McCollester

THE *Leader* met us at Florence. One of the last things I did before we left home was to order the *Leader* sent to our permanent European address—3 Rue d'Anjou, Paris, knowing that then it would meet us at many points of sojourn. That first copy was a welcome part of our mail. It had a very faithful reading, I can assure you, from the Editorials and "Cruisings" of "Sir John" to the briefest personal and parish items and the last touching "Crackling." It impressed me, as I read it thus at a distance and far-separated from the Boston atmosphere of surfeit with things theological, that a great number of things are being done by our Church and our churches, by our ministers and our laymen. When one is in the midst of activities and in some measure an actor in them one becomes doubtful of the value of the movements and uncertain of their directions. It is wholesome for all of us to get away from the enterprises of which we are a part. We learn that they go on without us, which is good for our pride, and we estimate the values of what is being attempted more impersonally and appreciatively. A leading impression that came to me as I read the *Leader* was that our Church has more agencies and more individuals active than ever before in our history—and my memory is rather long now and very familiar with its history. Its organizations are functioning more economically and productively than ever before. There are co-operating activities of clergy and laity; there is an evening up of the spiritual and practical objectives; there is a new sympathy and understanding between those whose first aim is to make the church grow and those whose chief aim is to serve the world at large.

When I said good-by to the group at Headquarters, "Sir John" (it is my custom to address this fine couple as "Sir John" and "Lady Julie") suggested that I write now and then a letter to the *Leader*. I suppose he thought I might be a sort of "Foreign Correspondent," who is supposed to diagnose the conditions of spiritual and political health in Spain, Italy and France by passing rapidly through a few towns in each country. I am afraid a lot of untrue reports have come to America from hasty opinions drawn from casual and superficial contacts with men and peoples. The more I see of European conditions and talk with thoughtful men and women of many nationalities the less do I feel like preaching about what is or what ought to be, and yet the more confident do I become that the increasing mixing of peoples of all nations, which is rapidly going on everywhere, is working for an ultimately better state of world civilization. We all want results to come quickly. That is not the process of world civilization. A persistent push towards high ideals is primary—but "maturing time" must be given its chance.

This journey which "we two" are taking is unlike any other European trip I have taken. It moves more leisurely. It is devoid of a driving purpose. On other trips I have had a definite program. I could give my daily post office address before I left home. This time there was only one thing I knew before I started, and that was what I was *not* going to do—and that one thing I was not going to do was: I was not going to inspect a cathedral or a museum because it was starred in the guide books.

The objects of my other journeys have varied. As a boy I came over for a year for study and for such travel as had a direct bearing on my education. On other trips my object was to get material and pictures for lectures that were to become popular Sunday attractions and "draw the general public." I have also made the trip to represent our Church at religious conferences of European Liberals. I think the journey that I like most to recall is that of "a family flight" when "we four" touched the high spots of Europe. It was while the son was in law school and the daughter a junior at Smith. In remembrance of what the European trip had meant to me, a boy in college, I vowed that if ever I should be able I would give my two children what my father gave me, and, moreover, I would not merely give them the trip, but Mother and I would go with them to show them what we had found worth while, to see them enjoy the experiences and to "chum" it with them in an intimate companionship such as later there might not be a chance for when they had graduated and gone into the world on their own enterprises.

This year I am not primarily seeking material for lectures, though doubtless next fall I may, now and then, say in my classes, "When I was in Spain last spring;" nor am I here to go to religious congresses, though because of my devotion to religion and education I may attend some such events; nor am I here for my health, for I am a pretty husky chap. If there is one thing more than another that moved me to this journey it is the idea which I have long held and frequently acted upon for myself, that a man may increase his general usefulness by an occasional radical change of his daily routine and his usual environment. The college professor, if he is at all human, can not help getting something of youthfulness from his association with youth. Boys and girls not only climb cherry trees which would affright an adult, but they dare to test thoughts by their own intuitions and to express ideas that are alarming to one who has forgotten his youth. It is said that a

fine blooded colt should be trained, not broken. If his spirit is broken he is spoiled. So education may be an injury if it stops youth from soaring, or if it stables their minds in the stalls of their ancestors. Freedom and originality, under guidance, are essential to an education that serves progress. So one reason why I am over here now is to get out of the routine of a professor and of a parson; to lose my pet schemes, my college customs, my Yankee conceits. Oh, yes! I am over here also because I am a family man. I saw myself illustrated in life the other day. A gray-haired man was tending his granddaughter on the Promenade at San Remo. I circled round him until I found that he did not speak English to the dainty, jolly trudger. How the wee child understood his jargon I can not understand. It was a foreign tongue to me. But his words set her off into jolly giggles. She understood him. And then I said to myself, "I shall be just such a fool as he is when I get to Paris and take my Betty Lee out on the Boulevard for her morning walk." Grandfathers and granddaughters may talk to each other in Italian or in English, but they speak one great human language of love.

It is not alone the clean, well-dressed families that interest me. Love is not measured by complexion or clothes, though I do often ask myself, as I see some unusually attractive child-face shining through a deep crust of dirt, "Would the parents know their child if I should wash it thoroughly and dress it in clean, attractive garments?" The other day, riding in a public bus out to a hillside town, we stopped on a very poor street where was a gate opening into a very disorderly yard. Above the noise of the street I heard a sweet voice calling to some one. Looking to see the source of the call, I discovered in the gateway to the yard a wonderfully sparkling face and fast waving hands making an effort to attract the attention of some one in the bus. Following the line of her effort I discovered she was calling the driver of the bus, a young man on whose face was a beard of several days' growth. When the bustle was ended and he was at liberty he leaned out of the bus window and waved his hand to the little maiden, his daughter, and she was satisfied. I do not know that there is any theology in this, or that it has to do with international conferences for the disarmament of nations, but it is one of the world's landscape views that delights as much as the purple glow on Mt. Blanc. In fact, I am not on this trip so much interested in going through museums to see the curiosities taken from ancient cities, as I am in going where people move to see if there are signs that hearts are joyous and love is true, and I for one find more satisfactory signs of the future of nations in the lives and deeds of the common people now coming more and more to their own, than in the reported sayings and resolutions of political leaders. If it were not for the sense of justice and charity in the hearts of the common people I should be pessimistic. The common people may be misled some of the time, and they may do fool things some of the time, but they are not misled or foolish all of the time. Out of their body is now and then born, with much travail of soul and pain of body, a Jesus or a Lincoln, a great physician of souls or a righteous guide of nations, and humanity moves on a step and is glad.

A Man Who Sees Visions

Robert Leonard Tucker*

THE Rev. Frank Durward Adams, D. D., has lived for a little over one year in the fast-growing city of Detroit—a city which boasts a veritable galaxy of preachers. In that brief time, however, he has preached such sermons and built up such a church as to bring unfeigned joy to the heart of every disciple who envisions a Christ dwelling triumphant in a large city. To this already significant contribution has he added a meaty little volume entitled "Rediscovered Countries." The title stimulates the imagination, for it betokens the fact that a leader of an influential group of Christian people who are more in the habit of blasting new highways and setting up new roads upon which the soul may travel into newer and fairer lands, also has the conviction that there is much buried away in the dust-heaps of the past which should be uncovered for the sons of this century.

In the most correct sense of that term, Dr. Adams is a "fundamentalist." He has searched the spiritual tradition of the Kingdom with great thoroughness and has produced that which is not only lovely but also arresting. Far greater ability in revealing vast elemental truths does he show than do some well-ntentioned folk in the Church who believe themselves to have discovered most—if not all—the truth, and who with equal vehemence believe themselves called of God to cast out from before the altars all not found holding opinions identical with their own. The themes in this book such as "Jesus' Method," "God," "Forgiveness," "Heaven," and "Eternity," show this author gifted with a real sense for that which is of supreme importance. Confessing to good Universalists of being one belonging to the so-called "orthodox cults," the appearance of a chapter entitled "The Rediscovery of Hell" comes with a shock—a shock so severe as to dispel any comfort which I had slowly achieved by hoping Universalists were right and my inherited fears were wrong! And now Dr. Adams makes me begin to feel nervous again over this business of hell!

The illustrative material in this volume is alluring in its delightfulness. No doubt many Universalist ministers with an eye for the fascinating have quoted some of the ineffable poetry and told to their hearers such stories as "The Madonna and the Rose" and parts of "The Passing of the Third Floor Back." With epigrammatic clairvoyance many luminous sentences shine forth. Meditate upon such a one as this: "Jesus is claiming nothing for himself that he does not claim for his disciples." Consider this in-

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cisive utterance: "Most of the theological mistiness in which Christianity has so long been enshrouded is due to the pernicious reading into the Scripture, particularly the Gospels, of doctrines which are not there"—a text for a magnificent sermon. A review of all the pungent sentences and stimulating phrases which forever prod a dull mind would be here an impossible task.

Now this hearty praise of so splendid a volume does not mean that I agree with all it contains. The author makes a minor error when quoting the immortal words of Polonius:

> "This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

A more thorough exegesis of Shakespeare would indicate that this was no exhortation for a man to be true to the dictates of his own soul. It is irony, meaning quite the opposite.

Where, however, I wish the privilege of differing from the author is in his chapter regarding "The Rediscovery of the Atonement." Uncanny frankness seeking to evade no result of logic marks this portion of the work. One is never left in the dark. The author seems to believe the atonement to be rationally understood. It means, says he, "making man and God at-one." The play upon etymology is dangerous here because atonement has nothing to do with "at-one" in this sense. Significantly he adds that the atonement is brought about "not by reconciling God, who has never been estranged, but by winning men to happy co-operation with God's will and purpose." This is a splendid antidote for so much sloppy theology which seeks to make the father of Jesus a "brutal and bloodthirsty God." And the author is eminently correct when he says any religion which does not enable men to live happily together is a failure. All of this is true. But the atonement is more than this.

The symbol of the atonement is the cross. I do not believe that some of the great elements of mysticism within the realm of religion can be fully explained by the syllogism, but rather by a profound intuition. It seems as if there were elements of the cross which our author ought further to consider. There is the fact of a heart-broken God which must be reckoned with, and also the moral demand of the sacrifice of life before this chasm twixt the soul of God and the souls of men can be bridged. I do not believe that the mere saying: Go to now. Let us remember the great worth of God. Come, let us be friends with Him and help Him with His work—I do not believe this will explain profoundly the tragedy of Calvary.

So good a Unitarian as Sir John Bowring followed Paul and said:

> "In the cross of Christ I glory,
> Towering o'er the wrecks of time;
> All the light of sacred story
> Gathers round its head sublime."

Samuel Longfellow, another Unitarian hymn writer, appeared to get a little deeper into the meaning of the atonement when he sang:

> "When my love for man grows weak,
> When for stronger faith I seek,
> Hill of Calvary! I go
> To thy scenes of fear and woe;
> There behold his agony
> Suffered on the bitter tree;
> See his anguish, see his faith,
> Love triumphant still in death."

Dr. Frederick Henry Hedge, a truly great Unitarian philosopher, wrote:

> "While extended there we view thee,
> Mighty Sufferer, draw us to thee,
> Sufferer victorious."

The day has come when all thoughtful men must reject the "blood and hellfire" theory of the atonement. We can not follow Anselm all the way through! But only the consciousness of a truly heart-broken God will move men to repent of those sins which prevent their having fellowship with Him. The broken heart of God is the only thing that can break the hearts of men. Notwithstanding the evolutionary theory of acquired characteristics and the latest psychological statements concerning the laws of personality, the need for our spiritually "soft," mentally confused and morally wilful and prosperous citizens of America is to have their hearts broken and their lives turned up side down with the deep-cutting sense of the misery which their own sins bring to the heart of an infinitely loving God. Until a man has gone completely through that grilling mortal battle with bitterness, hatred and even death itself—as did Christ in his agony—this thing can not be accomplished.

That God has never refused man fellowship is easy to believe. That some of man's sins are infinitely blacker than others is readily understood. Sacrifice, however, is more than a formula and the playing of the moral game according to established rules. Does not profligate and shallow-thinking America need to be told in the words of Calvin "of the exceeding degradation and power of sin?" Until man casts sin out, re-establishes and rededicates his life to God—in the case of most adults a tragedy in itself—there can be no atonement. I may be unjust, but it seems as though Dr. Adams at this point has not gone deep enough into the problem of evil and the profound agony of the "moral battle." Without being morbid, sentimental or medieval-minded, should not one admit and perhaps accentuate at times "the exceeding sinfulness of sin?" I am among those who believe that America will die in her spirit unless some prophet can arouse within her the profound ability to undertake a heart-breaking repentance. This sense of repentance is not alive in our midst. The syllogism will not bring it. Simple intellectual affirmation will not suffice. We want a religion that is reasonable and can be articulated in the terms of intellect. But what we need equally as much is the ability of men truly to repent. Unless we repent we are lost—nationally—personally.

This is a splendid volume despite the above-mentioned criticism. The fact that it provokes one to such discussion is a very great merit to men who want to learn to think. I wish more folk of non-Universalist groups might read it. Is it not an added piece

of evidence of the New Day when with such ease we can overcome the false and artificial barriers and recognize the Spirit of God moving along the pathways of our brothers' minds? In this book it requires no effort to see this spirit in the mind of the author. May we have more volumes from the pen of Dr. Adams. The world needs his candor, his lucidity and his sense of love for God and men. It is a quickening group of hours which one spends reading these pages produced by my honored friend.

The Value of Religious Education in Preventing Crime

BOSTON has in Thomas C. O'Brien a district attorney who is energetic, fearless and thoughtful. Succeeding the notorious Pelletier, he is proceeding with vigor in the prosecution of the criminals, great and small, who have found Boston a convenient headquarters. He is wise enough, however, to know that the prevention of crime is far more important than its cure. The other day he took time during the trial of the so-called "Lone Wolf" to leave the court room and address the ministers of the vicinity, gathered under the auspices of the Boston Federation of Churches, his desire being to emphasize that it is only through moral and religious education that society can gain any real safety. This address of an alert Roman Catholic layman is so significant that the *Leader* has solicited it for publication:

"A steady increase in crime for the past ten years is at the present time causing deep social concern. Causes are being sought, and numerous remedies are suggested. An effort is made by a few benighted demagogues to rouse to anger the 'blind and merciless god of public prejudice' against all persons who may violate society's rules of conduct.

"To solve the crime problem some would resort to crime itself, would invoke the lynch law, and, in the words of a clergyman, 'organize bands of red-blooded men, who would take the laws in their own hands' and constitute themselves public avengers. Still others would abolish your probation and parole systems, would make your penal institutions places for the infliction of cruel and inhuman punishments, and would revive the barbarous treatment of a century ago in their sincere effort to compel respect for law and order.

"Let us not be swayed by the hysteria of the moment. Let us with deliberation improve the administration of the criminal law, but let us put the axe to the root of the tree and practise, if you will, preventive criminology. We have long considered the purpose of the criminal law to be the protection of society through the prevention of crime, and the community has contented itself for the most part with waiting until crime was committed, and then devoting its energy to the detection, prosecution and punishment of the criminal. And, of course, the punishment includes his correction and rehabilitation so far as it has been possible.

"The increase in Massachusetts of commitments to institutions from 4,000 persons in 1920 to 16,000 in 1924 did not result in a decrease in the number of arrests, since statistics show that 115,000 persons were arrested in 1920, and 197,000 in 1924. The number of persons deterred from crime, if you view these statistics, is problematical. We find through the United States an average of 10,000 homicides a year; an increase in losses to insurance companies because of burglaries and embezzlements from $3,300,000 in 1915 to $20,700,000 in 1923. This last number, of course, does not include thefts from the uninsured, amounting it is estimated to as much more, which gives us the appalling figure of $40,000,000 lost to the rightful owners through thefts.

"Those who have dealt with the criminal have found him to be a person who lacked either home training, school training, a habit of industry or normal mentality.

"Our system of compulsory school education demands education in the School of Letters, and we have been much concerned for the past ten or fifteen years about the curricula of our public schools—concerned about the physical training of our youth; and our efforts are reflected in the better physique and higher intellectual attainments of those committed to our penal institutions to-day over the offenders of ten or fifteen years ago.

"It behooves us in the community to use all preventive measures available. The lack of home training, which includes moral training or character building, must have our attention. Let us not be concerned so much with the breaking down of the administration of justice as we are with the breaking up of public morality.

"Public morality, whether it be political or social, depends on private morality, and no true private morality can exist unless based on religion. Our educators speak of education as a preparation for life, and education must include physical care, mental training and moral training. Moral training is inseparably connected with religious education. The conscience is the ultimate human source of moral motive power, and our youth should be so morally trained that their acts would be controlled by the dictates of conscience, and not by obligations under the law. Without religion, education is apt to prove more harmful than helpful to the individual.

"When we consider that a majority of the offenders against the law are without religious training, then there can be no doubt of the need of strengthening religious influences if we are to combat this wave of irreligion which finds its expression in crime and anarchy. Recently it was found that only one out of every 100 inmates of a penal institution attended church regularly before arrest. Judge Fawcett of Brooklyn states that of 4,000 youths under twenty-one arraigned before him, only three were members of a Sunday school at the time of the commission of their crimes.

"It has been said that less than one-half of our fifty-three million children have any religious education. What in the way of character can we find in this group? What self-control or self-denial?

What respect for the sanctity of the oath in courts of justice or in the public service may we hope for from a group whose wills, hearts and consciences are untrained in moral principles?

"It is for the clergy and the educators to impress upon the public mind that religious instruction and moral training must be the basis of morality and sound education, so that the body, the mind, the will, the heart and the conscience will all be in tune with the highest ideals.

"Many child-saving agencies, governmental and private, have come into being in the last one hundred years, and effective they have been to a degree, but that which Washington said to his fellow-countrymen in his immortal Farewell Address is the eternal truth:

" 'Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.'

"Vital as it is to the State that its citizenry be religious and moral, the teaching of religion is not within its province. Ours is a land of religious liberty. Let us not make religious liberty synonymous with irreligion. Drive home to our American parents their duty as parents and citizens; bring them to a realization that the moral aspect of education must be foremost in the training of the child, and that moral aspect is inseparably connected with religion. Urge our fellow-citizens of every denomination to multiply and strengthen religious schools as society's most effective institutions for the prevention of delinquency and crime."

Our Prayers Together

Florence H. Perin

IN the castle of my soul there is a little postern gate, where, when I enter, I am in the presence of God. In a moment, in the turning of a thought, I am where God is. When I meet God there all life gains a new meaning. Great things seem small, small things great. Lowly and despised things are shot through with glory. My troubles seem but the pebbles on the road. My joys, they are like the everlasting hills. All my fever is gone in the great peace of God, and I pass through the door from time into eternity!

Walter Rauschenbusch.

Sunday, May 17

I heard a voice say, "You
Who worship, should pursue;
The good you dream of, do.

"Arise! Perfection seek
Surmounting what is weak,
Toil on from peak to peak."

Florence Earle Coates.

Heavenly Father, let us not forget Thy promise, "As thy days, so shall thy strength be." Help us ever to keep our ideals before us. May we continue to dream dreams of the finer things we wish to do in life, and to keep ever before us the vision of accomplishment. Thus with Thy help we shall overcome all obstacles as we make our way towards the heights. *Amen.*

Monday, May 18

A soul stood on the bank of the River of Life, and it had to cross it. And first it found a reed, and it tried to cross with it, but it bent. Then the soul found a staff and it tried to cross with it, and the sharp end ran into the ground, and the soul tried to draw it, but it could not; and it stood in the water by its staff. Then it got out and found a broad thick log, and it said, "With this I will cross." And it went down into the water. But the log was too buoyant, it floated, and almost drew the soul from its feet. And the soul stood on the bank and cried: "Oh, River of Life! How am I to cross! I have tried all rods and they have failed me!" And the River answered, "Cross me alone." And the soul went down into the water, and it crossed.

Olive Schreiner.

Dear Father, how thankful we are that we need never be alone, if we will stretch out our hand in faith to Thee. So swiftly does the river of our life run that we sometimes forget how near to us Thy presence is, for, although we can not see Thee, we know that Thou art always blessing us. Strengthen our faith, O Father, that we may not drift away from Thee. *Amen.*

Tuesday, May 19

Seems dark and lone the way?
Be of good cheer,
Think not that thou canst stray,
With Love so near!

Love guides thee every hour,
Where'er thou be.
Protects with gentle power
Unfailingly.

Edith L. Perkins.

Father, sometimes the path we have to take seems to be surrounded with shadows and to lead nowhere. Guide us, dear God, make very plain the way we ought to go. When we feel we are alone, wilt Thou take our hand and firmly lead us onward? So keep us near to Thee until at last we do indeed see Thee face to face. *Amen.*

Gertrude Stevens Leavitt.

Wednesday, May 20

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair.

It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

Emerson.

Our Father in Heaven, in this morning light of a new day we look to Thee in confidence and trust. We ask for strength and courage for its duties and for faith in its perplexities and burdens. This day is the portion of eternity that lies before our feet. Oh, may heavenly things enter in and make us rich in the spirit. Whatever may befall in this troublous time we know not, but "underneath are the everlasting arms" and we will trust Thee for this day. *Amen.*

William Channing Brown.

Thursday, May 21

I am with thee, and will keep thee in all places whither thou goest.

Gen. 28 : 15.

O Lord, I know not what I should ask of Thee, Thou only knowest what I want, and Thou lovest me better than I can love myself. Into Thy hands I commend my future, knowing that all must be well. Bless me for Thy sake. *Amen.*

M. H. S.

Friday, May 22

Perfection of the individual life depends upon health, knowledge, loyalty, character, faith, and the cultivation of spiritual life. The balanced life means faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, love of humanity without sentimentality. That is our ideal.

Charles E. Hughes.

Infinite Father, make us, we pray Thee, content with our place in life and help us to use life for the greatest good possible. Give us to know the value of the little tasks and duties that come to us as the moments fly. Grant us this contentment and this endeavor for the Master's sake and our own. *Amen.*

George W. King.

Saturday, May 23

If there be a smile on our lips, those around us will smile.

Maeterlinck.

O God, we bless Thee that Thou art the Father of loving kindness and tender mercy. Smile upon us that we may smile and help others to smile, enabling us and all men to forget the weariness of the daily struggle, the bitterness of grief, the pain of doing without things. Help us to understand that, kind and smiling, by Thy grace, we have health within and wealth without. *Amen.*

Edward E. Weaver.

William Allen White on Wilson

WILLIAM ALLEN WHITE of Kansas has written "Woodrow Wilson, The Man, His Times and His Task." (Houghton Mifflin Company, Boston, $5.00.) Mr. White has done editorials, short stories, novels, and biographical sketches for the magazines, but this is his first biography.

He does "the times" well, "the task" very well, "the man" not so well.

White really is a man of noble sympathy, but he always seems afraid that somebody will find it out. And he appears to be working hard all the time to show that he has insight. He doesn't propose to be a hero worshiper. He pulls himself up short at the slightest tendency which he detects in himself to start. He scoffs brilliantly at Wilson, at House—a fine old Chinese, "a serene Yankee Mandarin toddling about Europe," and at all the middle-class delegates to the Peace Conference. The scoffing and gibing is as brilliant as that which flashes around the room when a lot of high-grade reporters in care-free moments are characterizing the weaknesses and follies of our weak and foolish race.

Whether we think of Mr. Wilson as "a superman, some Heaven-sent Messiah to redeem a wicked world from its iniquity," to use Mr. White's phrase descriptive of his partisans, or see him "as his enemies, through the green and red glasses of envy and hate (and a fine old striped devil they have made him)," if we are fair we will have to admit that White's "Wilson" is a well written and intensely interesting piece of work.

If Mr. White could have got away from "The Miracle of Heredity," the title of his first chapter, and "The Influence of Environment," his second chapter, both fascinating, he would have written a better biography.

He started out with the theory that Thomas Woodrow Wilson had in him a mixture of the qualities of his Irish father, the Rev. Joseph R. Wilson, and his Scotch grandfather, the Rev. James Woodrow, "who worked alone with no friends or advisers," and "who failed to win his cause because he respected it too highly to compromise it into victory." Woodrow Wilson, according to Mr. White, had "the gay fighting blood of the Irish—contentious, imaginative, often vain, but never cold in pride"—and the Scotch capacity "for slow, continuous, dogged, undramatic spiritual struggle." All through the book Mr. White develops his thesis of this struggle between the Irish and Scotch blood.

Thus, when one of his classmates at Princeton refers to him as Tommy, Mr. White says: "What a marvel that he was not called Thomas. Tommy shows that something sweet, affectionate, charming, in his heart fought and conquered his mind's lust to preen and strut in the shadow of his own intellectual pulchritude. It was the Irish wrestling with the Scot."

The great thing about White's Wilson is the accurate and dramatic story of the rise of the progressive movement in the United States and Wilson taking the leadership. White has lived through this movement, has taken an active part in it, is himself a liberal, and writes about it with the skill of a great dramatist.

The Western states re-elected Wilson in 1916 because he was a progressive and his first four years in office had been marked by notable achievements for the progressive cause. "It was not supine, timid pacifism that elected Wilson, but liberalism. They (the Western states) voted for him not because he was trying to keep them out of war, but because he was trying to keep them out of plutocracy. He spoke to them a language which they knew—the language which they had been using for ten or a dozen years."

The other great story of the book is "How the Magician Won the War." "Wilson's shafts crumbled the line behind the line, and the Kaiser fled. It was the greatest victory that had ever come out of any war, not the victory of a conqueror by arms and bleeding men, but the victory of one who had overcome his foe by persuading the civilian population to surrender. If the material world has added new terrors to burn and break and crush the human body, the same world has shown us a new engine of conquest: the words of a righteous man spoken in the passion of a great exhortation."

This was not all of it. This master wizard gave the American people a new psychology by which they lived and moved during the waging of the war.

And with all this, "the President was meeting force with force" like an Ajax hurling thunderbolts.

Mr. White is unsparing in his description of what he considers defects in Wilson's character and the mistakes which he made.

"Then at the zenith of Wilson's power, the Devil grinned. Wilson wrote a letter asking America for a partisan Democratic Congress. . . He was tired and absent-minded . . . treading the upper spiritual zones of idealism when he wrote it."

White does not mention the fact that Lodge at that time was asking the nation for a partisan Republican Congress to try to tear down all that Wilson had done. He simply cites it as one of the times when "he slipped."

The Devil grinned again when he made up his list of advisers for the Peace Conference and did not include leading Republicans. He was not "greedy for credit," but "balefully distrustful of those who bitterly opposed him."

For an accurate story of what happened at the Peace Conference, at least from the American standpoint, we shall have to wait until Ray Stannard Baker (David Grayson) brings out the authorized biography of Woodrow Wilson based on the Wilson private papers. We shall have to wait for this work also to get a clear understanding of what Mr. Wilson did and why he did it. Mr. White has used well the material available up to date, and has the advantage of having been in the midst of the maelstrom, if it is an advantage, while the peace was being negotiated. Constantly he is lamenting that Mr. Wilson did not do this or do that, or kick the whole table over. We shall have to wait a little longer to see whether Mr. Wilson could have done this or done that, or if the world would have been better off if he had kicked the table over. It can be said for the chapters dealing with the Peace Conference that they are typically brilliant William Allen White chapters. They give us a photograph of White, anyway.

Most of us who admire Mr. Wilson are sorry that he did not accept the Lodge reservations to the Treaty of Versailles, and inclined to think that it was the failure in judgment of a man desperately ill, but at the same time we know that back of all those dramatic events there is a story which never has been told, and which we believe Ray Stannard Baker can and will tell.

We can not agree with the opinion of the other members of the *Universalist Leader* staff that "Woodrow Wilson, The Man, His Times and His Task," by William Allen White, is a poor piece of work.

And we say this in spite of what White says about Mrs. Peck: "A gracious and bewitching creature . . . with a light and lovely sympathy in her voice, with noble eyes that looked not too seriously out of an understanding heart, and lips that smiled easily and never spoke malice nor even harbored ungenerous thoughts."

It is this gracious creature who has been writing, or having the reporter write for her, a series of articles in a five-cent weekly in which she capitalizes her friendship with Mr. Wilson, in a way to nauseate intelligent, refined people, whether friends or enemies of the late President. Doubtless Mr. White would be glad to modify some of the things he said about Mrs. Peck. The position he took, however, concerning the baseless slanders whispered about during two Presidential campaigns, slanders as foul and unfounded as were ever peddled about in any campaign, is the position of the great majority of decent citizens. White states it well.

We affirm also that Will White's Wilson is not "a poor piece of work," in spite of his failure to understand the Tumulty matter and his failure to interpret properly the break that came between Mr. Wilson and various friends. Major Oliver Newman, former Commissioner of the District of Columbia and a newspaper man whom Mr. Wilson trusted, is a wiser guide in this. He points out that the friendships Mr. Wilson formed in college days and in young manhood grew stronger with the passing of the years, the friendships broken were political friendships, and were broken for political reasons. With Tumulty this was modified by family matters beyond anybody's control.

Tumulty, a warm-hearted, loyal Irishman, generally efficient, was so close to Mr. Wilson that he almost was a member of the family. The family changed. Ellen Axson Wilson died. Edith Galt Wilson came. Tumulty found himself gradually frozen out of the inner circle. He felt bad about it, as he was sincerely devoted to the President. He calls himself "poor Tumulty" in the letters Mr. White prints.

It does not seem to have occurred to either White or Tumulty that the President may have discovered for himself that Tumulty had "put over" a number of things the President did not approve, that the President found him working against him after decisions had been made, out of a mistaken sense of loyalty and with a belief he was serving him to be sure, but attempting to thwart him nevertheless. Nor does Mr. White see, and Tumulty of course couldn't see, that when a man had had a free hand

and his chief started checking him up, he naturally would be restless, self-conscious, suspicious and hurt under the process—that is if he was of the temperament of Tumulty.

The book is a piece of unusually vivid writing by an unusually well-equipped man.

It is not final, but it has its place.

J. V. S.

* * *

THE ILLINOIS UNIVERSALIST CONFERENCE

George Walter Allison

AT the Universalist Conference held April 15 in the La Salle Hotel, Chicago, the general subject of discussion was: "The Illinois Convention—Which Way?" The meeting began with a luncheon, attended by nineteen ministers and laymen.

The discussion was opened by Mr. S. D. Tilney, president of the State Convention, who called attention to the action of the Convention regarding the urgency of work to be done among the Illinois churches. A map to which Mr. Tilney referred showed that Illinois has thirty-six established churches, fifteen of which are without regular ministry. The purpose of the meeting was to devise plans to meet the situation.

Dr. Carpenter of Peoria discussed Universalism as an interpretation of life that is both interesting and usable. Dr. Carpenter is well acquainted in the state and told of experiences of successful work which he had enjoyed. Judge Spurgin of Urbana added to this thought by telling of the possibilities in the communities with which he was acquainted. The general discussion was participated in by the Rev. C. A. Polson and the Rev. R. D. Cranmer.

Dr. Denman of Oak Park opened the discussion of the general topic: "Reaching the Unchurched." He told of his experience several years ago when he resigned from the Baptist pulpit in Oak Park, how a number of men and women met and urged him to open a lecture service in a hall. He believes there is a natural hunger in the hearts of people to-day for earnest and honest discussion of religious subjects. The message of the preacher must be rational, honest and liberal. The preacher must keep in personal touch with his people. The evening is the most effective time for calling.

The Rev. G. W. Allison discussed the subject farther. This problem of the unchurched, he said, is a real problem. It must be solved, for the very existence and usefulness of the church depend upon its solution. The problem can be solved, for some churches are doing it. The solution is two-fold; it has to do with the people to be gotten, and with the people who will get them. The greater responsibility rests upon the church people. They must locate the unchurched and go after them. Maybe too many of us feel that when we have built or provided a church and a minister our work is done. Do we believe the church is a necessity? Do we believe that there is need for our particular church? We need conviction upon this point that will inspire action and sacrifice.

Open discussion was entered into by most of those present.

Mr. Wm. D. Kerr, Western chairman of the Five Year Program, delivered a most effective address on "The Five Year Program and what it means to the Illinois Churches." The Five Year Program is not some new venture; it has sprung from the General Convention. All of the interests are those established by Convention action. The raising of $1,000,000 is a simple task. Money is not the important thing in the Five Year Program. The enlisting of the laymen is the big thing. The task that the Five Year Program lays upon us is a man's job, but it will be good for us. The only institutions or individuals who succeed are those who assume and accept big responsibilities. The carrying out of the Five Year Program will mean far greater things to the Universalist denomination than the raising of $1,000,000. "I certainly am proud to be a part of an organization that can call out and produce such men as Arthur Nash."

Dr. L. W. Brigham urged upon the conference the need of establishing churches and preaching centers in the growing suburbs of Chicago. He called attention to situations in Boson and New York as proving the wisdom of such action. He also urged upon the conference the need for a State Superintendent.

A vote was taken adopting a motion that the State Board secure a State Superintendent for general work in the immediate future.

It was a splendid meeting. The interest was keen and good is bound to come of it.

Dr. L. B. Fisher dismissed the meeting with prayer.

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INTERNATIONAL GOOD WILL SUNDAY

H. E. Benton

MAY 18, 1899, was issued the call for the first Hague Conference. At that gathering the nations of the world made a striking gesture toward international unity.

It is fitting that the anniversary of that historic event should turn the thoughts of mankind to the methods to be followed to cause that gesture to become an actual reality.

We are aware that many good objects call for special recognition in our churches, and that ministers might use nearly every Sunday in the year as a "special day."

We can not recognize all, and we must choose those which seem to us to be the most vital.

Your Committee on Foreign Relations and World Peace believe that at present no more momentous matter confronts us than the promotion of friendship and good will between the nations of the earth. Therefore we feel justified in urging you to observe Sunday, May 17, as International Good Will Sunday.

This proposal has the backing of various national and international organizations. It is endorsed by the Federal Council of Churches. We hope that our Sunday schools will use the program provided by the General Sunday School Association; that adult classes will give the lesson period on that Sunday to an application of the teachings of Jesus to international relations, and that ministers will devote

at least a portion of their sermons to a plea for Peace on Earth.

It is the hope of national organizations that are promoting this observance, that the day may focus the attention of our citizens on the importance of getting the United States into the World Court.

Inasmuch as on Dec. 17 next, the Senate begins the discussion of the bill introduced to this end, May 17 and 18 should witness the beginning of the creation of a great wave of public approval that will sweep down and up and over the Senate until they become aware that the country demands this thing.

Will our churches favor us by writing as to the response made to this appeal?

Church of the Messiah, Philadelphia,
Broad St. and Montgomery Ave.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Lost Day

Thou hast heard that February hath twenty-eight days and one more on Leap Year, but I am present to inform thee that sometimes the leap is the other way. For I have lived through a February that had only twenty-seven days. For I and Keturah we are half way around the world, and we crossed the Day Line in a month that was already short. Yea, and as for its behavior on the Ocean it might well have been shorter.

And when it was known that between Honolulu and Yokohama we must lose one day, there were many who were interested, and some desired that the lost day be Friday the thirteenth. But we lived that day, and it was a lucky one, for on that day were the seas calm. But on Monday night, which was the twenty-first, we went to sleep, and on the next morning it was Wednesday.

And I spake with the Captain, and I said, How many days hast thou lost or gained in this fashion?

And he said, I have sailed around the world hitherto Six Times, and I have gained a day each time, for I sailed Eastward. And this is the first time I have sailed around the earth Westward. So I can spare a day, and I still have lived Five More days than most of my fellow-men who were born in the same year.

But certain of the passengers were Confused, and they said, Where shall we make up this day, and get it back again?

And I answered and said, Beloved, that day is forever lost. Thou canst never reclaim it. Thou hast used it up a little at a time, and slept a little longer each night, and this is the day of reckoning. God hath no provision for restoring Lost Time. It would appear to be the one thing that God can not do.

Wherefore, beloved, whether on land or sea, fritter not away thy moments thinking to recover them by and by. A lost day is forever lost.

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THE REV. FLORENCE KOLLOCK CROOKER

L. B. Fisher

The Rev. Florence Kollock Crooker, a Universalist minister for forty-nine years, died in Elgin, Ill., on April 21. She was born in Waukesha, Wis., in 1848, one of a family of seven children, all of whom entered various professions. Mrs. Crooker was a graduate of the University of Wisconsin, and of the theological school at Canton, N. Y. She had pastorates in Iowa, and at Blue Island, Ill. While here she started mission work in Englewood, Chicago, and gathered a large congregation which built a substantial church building. She resigned from Englewood church in 1892 and went abroad, taking lectures at Oxford and Cambridge, and doing some research work in the British Museum.

In 1893 Mrs. Crooker was summoned by cablegram to take the pulpit of the Universalist church at Pasadena, Cal. After three years there she went to Boston and became associate minister of the Every Day Institutional Church. In June, 1896, she was married to the Rev. Joseph Henry Crooker, D. D., and after a brief pastorate at Troy, N. Y., went with him to Ann Arbor, Mich., where they had charge of the first college town church established by the Unitarians.

Here Mrs. Crooker proved a valuable helper in her husband's work, reaching through church activities a large number of the wives of the faculty and the women of the city. For some years she was State Missionary for both the Universalist and Unitarian Churches in Michigan.

In 1903 Dr. and Mrs. Crooker settled in Roslindale, Mass., and Mrs. Crooker became pastor at Jamaica Plain, two miles distant. Her work there was unusually successful.

In the summer of 1903 Dr. and Mrs. Crooker spent six months in the British Isles and Holland, preaching in many churches. Dr. Crooker says generously that she always had the largest congregations there. They went abroad again in 1914, planning for missionary work for two years, but the World War forced them to return home. Mrs. Crooker preached and lectured as long as failing health and the advancing years permitted.

About three years ago Dr. and Mrs. Crooker took up their home in Elgin, where Dr. Fisher conducted the funeral service on April 23.

Our whole church rejoices in the noble life of Mrs. Crooker and joins in loving prayers for Dr. Crooker, the surviving husband. Peace be with him.

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SPARE THE FLOWERS

The glory of Easter is the glory of its flowers. Summer, the exploiter, scatters wealth in the footsteps of spring the pioneer. But spring reveals the first flower, and the first flower is a symbol, a significant discovery. Summer can not repeat it. There was no sorrier or more faithful witness to the truth about war than a trampled field of ripening corn. In substance the mordant indignation of trench-poets could add nothing to it. But at least it was not purposeless, this desecration of the purposes of man and nature. What plea of necessity can be found for the annual desecration by peaceable multitudes of the spontaneous treasures of spring? It is a distorted version of the English love of flowers, just as the one-string street-fiddler discoursing sad stuff, in both senses, pays a left-handed tribute to the English love of music. But love will have to be "controll'd by advice" or discipline added to education in the shape of powers for the local authorities if their amenities are to be protected against a growing abuse. For every reason the latter alternative is not one to be cheerfully adopted. Yet there will be no choice as long as certain amateurs of spring go out to greet it in the spirit of a truffle-hunter. These are the marauders who can not be content to enjoy the vision of primroses or daffodils, or even to pick their due handful, but must grub and uproot wholesale and, like a fox in the henroost, waste what they do not want. What they take is not their own. It is the possession of every one who delights in wild flowers. We have a countryside beyond compare in the world. We have also a congestion of urban population that few other countries rival or would wish to rival. It is national policy to spread the mass more thinly. Countryfolk and townsfolk alike submit to the painful adjustments while new and necessary houses invade the woodlands and the farmlands. But there is less and less of rural England to go round. In the neighborhood of the great cities it can not support the prairie habits of the primrose-snatchers or the sluttish indifference of the paper-scatterers. They would not pillage, nor would they be allowed to pillage or befoul, a garden or a public park. What is left of wild England within reach of the average town-dweller is his garden and his park. If respect for it and for his legitimate enjoyment can not be taught, some way of enforcement will have to be found. Wild birds have long had protection. Wild flowers are the next to need it.—*London Observer.*

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CARELESS

Mr. Langley: "Ah, they have just dropped their anchor!"

Mrs. Langley: "Dear me! I was afraid they would. It's been dangling outside for some time!"

What the Religious Weeklies Are Saying

A LITTLE LOWER THAN GOD

The Bible emphasizes the simple truth that God's angels are messengers; and that every true messenger is God's angel. The doctrine that angels are a specially created race may be in ancient mythologies and religions, but it is not Scriptural. We need not disregard the passage, "For thou hast made him (that is, man) a little lower than the angels." That is what the translators say, not what the Bible says. The Bible says, "Thou hast made him a little lower than *God*." (Elohim.) And so, what the little verse seems eager to express is that between God and man there are no beings. Man stands next to Him who created him. The only angels who are created are men. When they are taken into heaven, they are men still—men redeemed, purified, their earthly robes put by, their hindrances removed, their spiritual capacities enlarged, their real nature brought forth and crowned with loving kindness and tender mercies. "See thou do it not!" cried the angel to John, who had fallen on his knees to worship his heavenly guide. Why not? Was he not in a higher sphere? Might he not be of a higher race? But his answer was, "I am thy fellow-servant." A fellow servant "in the Kingdom and patience of Jesus Christ!" There is nothing higher than that, or, rather, there is nothing between that and God. Does not this explain in a single word the nature or purpose of our life, both here and hereafter? That purpose is to be an angel, to be a "messenger." This is our intended office. This is our holiest calling. We are born into the world that we may be trained in that office; we are taken into the spiritual world that we may continue in it under more perfect conditions. For a messenger is one who becomes possessed of some fact, or experience, or blessing, and then conveys it with all its possibilities of help and joy to some one else. And the great Bible doctrine of life is that this is the highest mission that any one can fulfil. "Freely ye have received, freely give."—*The New Church Messenger.*

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IS THE KLAN DYING?

A striking decrease in the power of the Ku Klux Klan is reported by the American Civil Liberties Union, in a report issued a few days ago, based on the replies of correspondents in Klan territory to a proposal for holding meetings in behalf of tolerance in Klan strongholds. According to most of the correspondents the Klan is dying out owing to "factional disputes within the organization, failure of members to pay their dues, and lack of interest in its objects." The Klan has been further crippled by political failures, "unmasking" legislation, and "the general apathy on the part of the public." Practically all the correspondents advised against holding the proposed meetings on the ground that they would strengthen the Klan through opposition and publicity, "on which it thrives." "The growth of antagonistic factions in the Klan is common knowledge out here," writes a correspondent from Indiana. "Many of the members have become discouraged and have quit paying dues." Another correspondent in Oklahoma writes that "the Klan is dying and if left severely alone will be completely dead within another year or two." The Oklahoma correspondent informs the Civil Liberties Union that "the Klan's state paper, which had a large circulation, has been suspended and thousands who joined the organization are either publicly witndrawing or are refusing to pay further dues." Similar reports have come from Arkansas, Georgia, and Texas. In the latter state "the legislature that has just adjourned passed an anti-masking law that virtually puts the Klan out of business." The Texas correspondent also declares that "one of the Klan leaders, Billie Mayfield, who published a daily Klan paper that boasted of 200,000 circulation, and that one time got out an issue of a million copies, has just been sentenced to prison for two years, for slandering through his paper T. W. Davidson, one of the candidates for governor. His paper suspended some time ago for want of patronage." Correspondents from West Virginia, Pennsylvania, New Jersey, and New York report that "the Klan is on the wane." The Klan is reported to be still strong in Alabama, Colorado, and in parts of several Middle Western states. The conclusions expressed are summarized by the Civil Liberties Union in saying: "The peak of Klan membership and activity appears to be reached the second year of its invasion of any section, and after that it declines rapidly. Local, political, racial, or religious issues have kept the Klan going strong in a few centers, but these are all exceptions to the general rule of decline and decay after the second year." The Civil Liberties Union, as a result of the opinions received, has decided not to arrange the proposed meetings in Klan territory.—*Zion's Herald.*

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THE CHURCH IN REALITY

It is said that he who taught as never man taught, said, "The sabbath was made for man, and not man for the sabbath." So also the Church or assembly was made for man and not man for the assembly. In the Church or assembly man should find a congenial atmosphere of mutual helpfulness. An atmosphere of sympathetic and co-operative interest that will tend to remove the maladjustments or tend to bring about the proper adjustment of unadjusted lives, affecting the individual home as well as society at large. When this spirit is supplanted by the spirit of indifference or the abnormal craving and desire to become a large or financially influential outward organization, it becomes dead as a regenerating force. Normally the body craves food, but man must not live by bread, or the food that is received by the mouth, alone. For normally he also craves in body, mind and soul, congenial fellowship of kindred aspiring minds. This fellowship is as *vital* to *real dynamic living* as food is that is received by the mouth.

Man may exist, but he can not live as a vitalizing, creative power for good, by material food alone; but by every good, wholesome thought of truth that will accord with or can be assimilated by his personality, in harmonious adjustment of himself and the fulfillment of his obligations to others, which will invigorate the soul and body by inspiring hope, faith and confidence; culminating in a broader life of influence, usefulness and genuine happiness.

Let there be a real awakening to the need, privilege and possibility of supplying this need of life's realities, and the Church will no longer grope for methods and schemes, or mimic the artificial methods of the distracted world to obtain and hold the interest of the masses and superficially and temporally calm their souls.—*The Friends Intelligencer.*

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FAITH IN WHAT?

The other day Dr. Clarence Edward Macartney, Moderator of the Presbyterian Church, talked to the theologues at Princeton about faith. Will the seminaries, he asked, train men "who can not take the great venture of faith and have not the courage to reject the evidence of the senses with a magnificent '*credo*,' I believe?" Dr. Macartney lamented the "tendency to minimize the miraculous and the supernatural." The whole address carried the implication that the man who had faith was one who believed in a great many things which were contrary to his experience and to the evidence which we have of God's ways, as revealed in science, history, and the development of literature. One wondered whether Dr. Macartney would have thought Jesus lacked faith because he would not throw himself down from the pinnacle of the temple. Is faith in strange events and supernatural powers a virtue in itself? Is the negro's reliance on his voodoo, faith of the sort that we want to cultivate? What does Dr. Macartney, let us say, want us to believe in? That Jesus raised Lazarus? That God made the world in six days of twenty-four hours? That Christ's physical body rose from the grave? But what did Jesus ask us to believe in? He

counseled us to have perfect confidence in the care of God. He bade us make peace with our enemies. He believed that goodness had greater power than evil. As we gather from John, faith consists in doing the work of Jesus. Faith in Lazarus' resurrection or in Jesus' walking on the water, or in his physical resurrection, will never produce that kingdom of God which is within a man. The faith that Jesus taught will. The faith which recognizes all truth as God's truth; the faith which learns God's ways of doing things and leads one to live his life in conformity with those ways; the faith which makes a man ready to do his topnotch best, taking all the light he has, and then go on, unconcerned, though the heavens fall, this sort of faith gives a man the strength of God in his life; it wins the victory.—*Christian Work.*

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ANOTHER SIGN OF THE SINS OF YOUTH

A religious leader of wide experience, almost boundless charity, and careful judgment, writing of prevalent conditions among young people as compared with those of former times, comes to a rather discouraging conclusion. In the course of a personal record he says: "I drank tea at Mr. O's. But how was I shocked! The children that used to cling about me, and drink in every word, had been at a boarding-school. There they had unlearned all religion, and even seriousness; and had learned pride, vanity, affectation, and whatever could guard them against the knowledge and love of God. Parents who would send your girls headlong to hell, send them to a fashionable boarding-school." And the date? April 6, 1772. And the writer? John Wesley. Oh, for the good old days!—*Christian Century.*

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THE MODERN ANTI-CHRIST

An official in the naval administration is reported as deploring the fact that in gatherings like the Washington Missionary Conference there is so much talk of international good-will because it creates an unfavorable public attitude toward the securing of adequate appropriations for the navy. Alden H. Clark recently narrated how in India, during the war, he had on one occasion spoken of certain gracious deeds that had been performed by individual combatants on the German side, and had commended an attitude of magnanimity even in a time of war. A British officer, discussing the matter afterwards, contended that the inculcation of hatred of the people of an enemy country in a time of war was a duty, and a necessary part of military strategy.

In these incidents is set forth the clear challenge between Christ and anti-Christ. The naval official and the British officer both represent a low ideal in the realm of a service that, marked by blood and violence, has not been without honorable traditions. Between combatants of diverse nations, and between those who have fought for sharply contending causes, there has been manifest at times the spirit that Grant displayed when he saved Lee from the humiliation of surrendering his sword by ordering that side arms should not be worn at the capitulation. It is a narrow and false ideal of national defense, or of military service, that links either up with the practise of hate, the promotion of prejudice, and the preaching of ill-will. Even among warriors there has been such a thing as a Christian conscience.

The nation need not depend for its defense upon such a denial of the principles and practises of Jesus. As long as this nation maintains an army and navy there will be validity in the demand for efficiency in these services, and there will likewise be recognized the rightfulness of the question of adequacy. Only those who take the completely pacifist attitude, and who favor unconditional disarmament regardless of existing and possible situations, would deny the validity of this plea for efficiency and adequacy in national defense.

But there will always be the question as to what constitutes efficiency and adequacy. One of the chief tasks of reasonable defense *is* the promotion of good-will, the cultivation of friendly relations with other nations, and the encouragement of other nations in the adoption of meager naval and military programs by avoiding anything that would provoke suspicion or rivalry. The world has seen plenty of rivalry in naval and military establishments, and it has seen the world war as a logical and actual result. What the world needs to-day is a rivalry in the opposite direction—a vying of the nations with one another in the manifestation of a peaceful attitude in the reduction of naval and military establishments to as low a mark as is possible. There is a place for reasonable calculation and common sense in these matters, but it makes a great deal of difference whether the rivalry of the nations is in increasing or in reducing the equipment for war.

What we wish to insist upon, however, is that if naval and military establishments can be effectually maintained in a democracy only by poisoning the minds of the people, by stirring up ill-will and distrust of other nations, the cost is altogether too great. If the safety of a nation depends upon deliberate suppression of the gospel of good-will, that nation has no right to be safe.

Christ stands, as he always did, for good-will. The preaching of anything else is the preaching of anti-Christ. Good-will does not imply futile supineness or blindness to danger. But it does imply some higher ideal of patriotism and defense than that that permits these to be made the occasion of racial antipathies and international prejudices. If one might draw an illustration from the early life of America, the pioneers were under the duty of protecting their colonies from the Indians, but they were under the primary duty of establishing relations of peace and good will. As a matter of fact those early communities were safest that succeeded best in winning good-will, and this became the largest factor in defense.

Aggressive good-will is still a nation's best asset in the maintenance of peace and safety. The Churches can not halt the propaganda of peace or whittle down the doctrines of love and brotherhood to suit the policies and programs of an uninspired officialdom. If America needs a bigger navy, or a more efficient navy, let the issue be brought before the American people upon its merits. To gain naval ends by pussyfooting upon good-will and the world-wide gospel of Christ is to sell out to the devil. If a nation should lose its soul, what would there be about it worth saving?—*Congregationalist.*

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SOCIALISTS SWING THE OTHER WAY

What is there about French Socialism that seems to make it a kind of opening chapter to a story of black reactionism? Why in France do statesmen begin as radicals, only to end up as conservatives of the darkest hue? The sobering influence of public office is familiar enough, as in the most recent case of MacDonald and the British Labor Party. But experiences of this kind offer no parallel to the transformation of French Socialists into unmitigated Tories. Look at Briand, a wild-eyed revolutionist in his youth, later a premier who resorted to military conscription to break a general strike, now a crabbed and sour defender of the narrowest type of French nationalistic imperialism. Look at Millerand, for long one of the bravest and most brilliant leaders among the Socialists, then a moderate of the moderates, finally as President a leader in the movement to restore autocratic powers to the executive. And now comes the present premier, Herriot, as the latest in this melancholy succession of apostates. Herriot is not in the class of Briand and Millerand, very true, but he is far advanced on that descent into Avernus which we have long since learned is swift and sure. It is also true that he has accomplished some admirable things during his administration, as witness his wise and courageous recognition of Soviet Russia. But the whole sweep of his policy, none the less, has been from left to right, and his record, therefore, a bitter disappointment. His retirement could be regarded with relief and satisfaction, were there any promise of any improvement in the succession. As it is, the French Government still stands as the militaristic menace of the world—steeped in selfishness, blind to liberalism, wedded to plans of imperialistic arrogance and hate. A Socialist Premier has only continued a policy which is the doom of Europe.—*Unity.*

Home and Children

Selections for a Peace Program

IN THE DAWN

Peace! The perfect word is sounding, like a universal hymn,
Under oceans, over mountains, to the world's remotest rim.

Light! At last the deadly arrows of the Archer find their mark,
Loathsome forms are shuddering backward to the shelter of the dark.

Hope! The nations stand together on the borders of a dawn
That shall dim the noon-day splendor of the ages that are gone.

Peace, and light, and hope of morning! Let the belfries reel and sway
While the world is swinging swiftly out of darkness into day.

Shall the nations still, forever, struggle forward one by one?
Or shall we go up together, brother-like, to greet the sun?

We shall falter, strength will fail us, dreams will perish utterly,
Our high hope will be a byword and a scornful memory,

If we stand not strong together in this hour, if heart and hand
Be not plighted firm and steadfast, linking alien land to land.

Ah, but see, we stand together, hand in hand and eye to eye!
This, in all the backward ages, has not been beneath the sky.

Praise to all the past that made us in the heat of its desire;
Glory to our elder brothers, those swift runners with the fire

From the dimmest edge of distance, who have perished far away,
Far beneath the light we stand in, many years before our day.

We are standing in the gray dawn of a day they did not know,
On a height they only dreamed of, toiling darkly here below.

But our gaze is toward a summit, fairer, loftier, mist-encurled,
Soaring skyward through the twilight from the bases of the world.

Wondrous day to be alive in, when, with furious might and main,
God is fashioning the future on the anvil-bars of pain!

Forward, then! And onward, upward, toward the greater days to be,
All the nations singing with us one great song, fraternally.

Up and up, achieving, failing, weak in flesh, but strong of soul,
We may never live to reach it. Ah, but we have seen the goal!

Odell Shepard.

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I urge you to a crusade having for its object the freeing of the whole world from the devastating scourge of war.

Marshall Haig.

I should be a traitor to my country if I did not do everything in my power to abolish war.

Major General John F. O'Ryan.

The great task before the humanity of the twentieth century is to eliminate war.

Will Irwin.

There is nothing glorious about war. It is brutal organized butchery of human beings.

Harry Emerson Fosdick.

War is a game played for the aggrandizement of the few and the impoverishment of the many.

Josiah Quincy.

God has destined this country to take the lead in this great enterprise of peace.

William Ladd.

I love peace and am anxious that we should show the world other modes of punishing injuries than by war, which is as much a punishment to the punisher as to the sufferer.

Thomas Jefferson.

The primary thing needed is to secure an international spirit in the world by substituting the history of life and mankind for nationalist history in the schools of all the world.

H. G. Wells.

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These things shall be, a loftier race
Than ere the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free:
In every heart and brain shall throb
The pulse of one fraternity.

John A. Symonds.

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"I can see the end of war; some day.
I can see the joy of women and little children; some day.
I can see cities and great spaces of land full of happiness.
I can see love shining in every face.
There shall be no more sin, no pain, no loss, no death."

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But dream not helm and harness
The sign of valor true,
Peace hath higher tests of manhood
Than battle ever knew.

Whittier.

* *

When shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea?

Tennyson.

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LITANY OF REMEMBRANCE

For the lives and examples of Thy servants, for their ready response to the call of their country, for their cheerfulness and courage in the midst of suffering and danger, for their steadfastness and self-sacrifice in the hour of death,

We give Thee thanks, O Lord.

That the offering of their holy lives may not have been in vain; that we and all Thy people may hear the call to nobler living which sounds in our ears from the graves of those who have died that we might live,

We beseech Thee to hear us, O Lord.

That we may dedicate our lives anew to the work of bringing Thy kingdom upon earth; that so out of these years of sin and misery and loss, there may arise a better America and a better world,

We beseech Thee to hear us, O Lord.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Origin and Evolution of Religion
By Albert Churchward. E. P. Dutton and Company. $15.00.

Well printed, solidly bound, copiously illustrated, sold for an outrageous sum, "The Origin and Evolution of Religion" purports to be a scientific treatise on early religious development, and is an incoherent conglomeration of information and misinformation thrown together by a hobby-riding and dogmatic obscurantist. Unjustifiable inference follows upon unsupported assertion. Unadorned prejudice masquerades as scientific fact. Strange imaginings are as common as accurate statements, and are proposed by the author with unabashed assurance. Through the hodge-podge runs much of the abracadabra of the Rosicrucians and Kabbalists, vague allusions to "the true gnosis," without which scientists "will ever remain in dark and dense ignorance," mystifying references to the accurate information vouchsafed men who have "learnt by experience how to communicate with their loved ones who have departed this earthly life."

Although he never specifically claims divine inspiration as the authority for his statements, much of Dr. Churchward's book possesses that inchoate character which we associate with *soi-disant* revelation. Such sections we can hardly judge by ordinary standards, and to those passages which possess at least a degree of order we shall confine our attention. The major contention of the book is that all religion originated in Egypt some four or five hundred thousand years ago. The theory of Egyptian origin, which was once not uncommon, has been blown to bits by any number of scholars, whose credentials are decidedly better than Dr. Churchward's and whose conclusions we accept. As a rule the theory was defended by exhibiting astounding parallels and then saying, "How can you explain such resemblances unless you postulate a common source?" This seemed pretty convincing until other scholars revealed all the differences, and made clear that the differences were far more important than the similarities. That, as the saying goes, was a brown horse of another color.

One-track minds, however, possess an unconquerable faculty for overlooking considerations that refuse to fit their preconceived schemes. Dr. Churchward goes right ahead and piles up his resemblances, and before he gets through he has an amazing pile. One reason why he is so successful in finding parallels is that to him the most far-fetched resemblance is more convincing than the most obvious difference. The many plates in the book lend strength to his argument, for, whenever he shows a Maya idol or a Buddhist shrine or a South African jug, he always calls the figures represented in the work by Egyptian names, a delicate touch for the benefit of the unwary. Throughout the book his untrammeled mind reveals a distaste for citing authorities, and his confidence in his own integrity is apparently such that he believes that between friends there is no need for footnotes.

In the section on the growth of religion in Egypt he puts forth some well-attested data, but the more unusual contentions rest on dubious assumptions. Some of the material he has amassed deserves the attention of a reliable scholar who can make intelligent use of it. His own deductions seem quite unwarranted, not only as to the spread of religion from Egypt but also as to the age of religion in Egypt. In any case whatever value his results may have is obscured by the general incoherence of the work and its indubitable unreliability in certain very definite respects.

Nowhere is Dr. Churchward more palpably in error than when he is seeking to show the traces of Egyptian influence in other religions. Even granting that he is accurate in his accounts of the religion of Egypt, which, as a matter of fact, we are not willing to grant, his errors and his misrepresentations in describing other religions would serve to discredit his conclusions. When speaking of Buddhism he confuses the primitive religions of India, the religion of the Brahmans, Hinduism, and Buddhism. In describing Judaism he seizes upon certain convenient features but ignores the general, well-attested development. Discussing Christianity, he neglects the synoptic gospels almost altogether, not even trying to explain how, supposing his hypothesis to be correct, they might have come into existence.

Dr. Churchward's treatment of Christianity is flagrantly erroneous and misrepresenting. Holding that Christ is the creation of a myth which was borrowed from Egypt, he presents a long list of parallels between the stories about Horus and the stories about Jesus. Of the seventy-six parallels which he finds, more than one-third are taken from the Book of Revelation. Some ten or fifteen are found in apocryphal books, some ten in the Fourth Gospel, and three or four in late church doctrine. Of the remaining score, which are found in the synoptic gospels, several are most dubious, as the comparison of Horus the avenger with Jesus who brings the sword, and others are of an obvious kind which could be found in a comparison of any two religions. Some of the remaining parallels are striking: Horus was baptized with water, he was born of a virgin, he began his career at the age of thirty, he had a struggle with the devil, he was transfigured on a mount.

Interesting as these parallels are, they would hardly convince one not already convinced, and it is worth noting that the great majority of parallels are found in just the sources which are notably unreliable. Given a historical nucleus, one would fully expect accretions from other religions. It has long been recognized that such accretions occurred in the early history of Christianity, and Dr. Churchward has done nothing new in referring to them. If he could have revealed more significant parallels, his conclusions would have been more acceptable, but even so he would have striking differences to explain away. Moreover, the discovery of parallels can not be received as proof of relationships unless there is external evidence as well. In addition Dr. Churchward has the task of explaining how the idea of the historical Jesus ever grew up, and how it became so well attested, a task which has floored Drews, Jensen, Smith, and other members of the "Christ-myth" school. Dr. Churchward, discreetly one might say, ignores the necessity for such explanation.

It is not in an apologetic spirit that we have undertaken to demolish Dr. Churchward's conclusions about Christianity. We are ready to accept the idea that Jesus never lived whenever we can see sufficient evidence in favor of the hypothesis. If Christianity is based on an Egyptian myth it is no less worthy of loyalty, for, in the wise words of William James, "By their fruits and not by their roots ye shall know them." Our emphasis on Dr. Churchward's errors, then, is the product of a desire for accuracy and also of a desire to reveal his shortcomings. Concerning much of what he writes we confess a gross ignorance, but where we can check him up he is bewilderingly wrong. The deduction is obvious.

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The Magazines for May

Readers of the *Century* will be interested in an article on the Democratic Party, written by George F. Milton, a leading Universalist of Chattanooga. There is an anonymous article on the minister and how he gets that way. An article on Huxley recalls the days of the battle between science and religion.

James M. Cain, writing in the *Mercury*, gives a typically iconoclastic picture of the pastor, slightly tempered by sympathy and not without truth. Senator Reed writes on the evil results of fanaticism.

In *Harper's* Harlow Shapley, brilliant young scientist, describes recent estimates

(*Continued on page* 29)

Our Young People and Others

Conducted by Granville Hicks

THE STATUS OF THE S. F. R. L.

The Student Federation of Religious Liberals is an organization in which many Universalists are interested and more Universalists ought to be. The program for the third annual conference, recently printed on this page, indicates the quality of the work the Federation is doing and shows how important it is that the work receive the support of all religious liberals. A recent development has somewhat changed the status of the organization and has clarified its position. Because of the importance of this step, we are making a rather lengthy statement in order that Universalists may understand the position of the S. F. R. L. and may rally to its support.

The S. F. R. L. now stands as an altogether non-denominational body, organized to do student work with religious liberals. It has no connection with the Young People's Religious Union of the Unitarian Church or with any other denominational body. It stands on its own feet, willing to co-operate with the Y. P. R. U., the Y. P. C. U., or any other group of young people, but entirely independent of them all.

How this came about deserves a word of explanation. As readers of this page know, the Federation was organized at the Isles of Shoals in the summer of 1923. Although the conference from which the Federation sprang was called by a committee of the Y. P. R. U., the Federation was from the first more than Unitarian in its scope. The decision to make it more inclusive was reached by a majority of the conference after careful deliberation. The importance of the decision, however, was not realized during the year 1923-24, chiefly because the Federation remained in point of fact Unitarian. But when the Mount Holyoke conference of 1924 attracted a considerable number of non-Unitarians, and when that conference elected some non-Unitarians as officers, it became evident that the Federation was to be true to the ideals of its founders.

This year the Federation has been generally known as a non-denominational body. Because of this fact its connection with the Y. P. R. U. as a member federation seemed an anomaly, and committees of the two organizations were appointed to consider this difficulty and others. The sessions of that joint committee revealed the astounding fact that a majority of the members of the executive board of the Y. P. R. U. are opposed to the S. F. R. L. in its present form. Some thought it should go out of existence altogether, some believed it should become Unitarian, and some were willing for it to continue as an organization for denominational co-operation in student work, controlled by the Y. P. R. U. and the Y. P. C. U., together with any other denominational organization which might later be called into the partnership. Only a very small minority favored the continued existence of the Federation as an autonomous body, run by as well as for students. The Y. P. R. U. has therefore broken with the S. F. R. L. altogether, refusing to give it either financial or moral support, and is proposing to enter upon a program of student work of its own.

With earlier confusions and difficulties, with defects in the original planning of the S. F. R. L., with the merits of the Y. P. R. U.'s decision, we can not concern ourselves now. Unfortunate as the situation is, the fact remains that the S. F. R. L. must go it alone from now on. The work must not stop just as it is beginning to become truly effective. The Federation stands for the broader principles of liberal religion as no other student organization can do. In conferences, national and local, in publications, and in college work it is meeting a need which would not be met if it passed out of existence.

Difficult enough the Federation's progress for the next few years will be. The Y. P. R. U. has been the largest single contributor, and the withdrawal of its support will seriously handicap the organization. But whatever the financial difficulties, the Federation can continue to do some of the work that needs to be done. From its own membership and from the growing group of loyal supporters it can count on funds enough to carry on the conference work at least.

The S. F. R. L. now stands on its own feet. Its relations to the Y. P. R. U. are as friendly as ever, and so far as possible it will gladly co-operate in the program of Unitarian student work. Its relations with the Y. P. C. U. and the Universalist Church are also friendly, and it is to be hoped that existing ties will be strengthened. If the opportunity to work with other denominations arises, the Federation will eagerly accept it. Always the Federation will recognize the importance of the churches and will seek to strengthen them. But, true as all this is, it is also true that the Federation will now appear to be what in spirit it always has been, a spontaneous, independent movement of youth, student controlled from start to finish, devoted to the true principles of liberal religion, which are broader than any existing denomination, and courageously unafraid in the application of those principles.

What appeared momentarily to be a great catastrophe reveals itself on closer inspection as a splendid liberation, a glorious opportunity. But the Federation numbers only a few hundred members, and success can come only through the co-operation of all. It is highly important that there be a representative attendance at the third annual conference, to be held at Phillips Andover Academy the last week in June, and it is essential that Universalists attend in large numbers. We urge every Universalist student to rally to the cause of the S. F. R. L.

For the Quiet Hour

The fountain of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

Samuel Johnson.

I have never known a satisfied Christian, I confess. Indeed, I should take satisfaction as a poor voucher for Christianity. But I have known several contented Christians.

George MacDonald.

No man is ever made wise by information. It is possible for a man to know ten thousand books, and to be the prince of the fools of the earth. Knowledge is not wisdom.

Joseph Parker.

If we feel neither fear nor love, we are on a level with the brutes; if we have fear and not love, we are slaves; if we have love and some fear we have passed into the region of friendship; if fear is gone, and love only remains, we have reached intimacy, identity.

Maltbie D. Babcock.

Consciousness of the larger self is always the obligation on the genuine Christian. Says Prof. Daniel J. Fleming: "It involves an international community of interests and responsibilities, an international fellowship in gain and loss, in honor and dishonor."

The considerateness of Christ was shown in *little* things. And such are the parts of human life. Opportunities for doing greatly seldom occur; life is made up of infinitesimals. If you compute the sum of happiness in any given day you will find that it was composed of small attentions, kind looks, which made the heart swell, and stirred into health that sour, rancid film of misanthropy which is apt to coagulate on the stream of our inward life, as surely as we live in heart apart from our fellow-creatures.

F. W. Robertson.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

KINDERGARTEN TEACHER SECURED

The call issued in the April Bulletin for a kindergarten teacher has been answered. A young woman from North Carolina, Miss Annie Maxwell of Outlaws Bridge, will be the teacher this summer. We are more than pleased to have this young woman attracted to the mountain work of her own state.

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FROM CHATTANOOGA, TENN.

The minister of the Shinn Memorial church began his duties Feb. 1, 1925.

There is great need for liberal preaching and teaching in this community. The former pastor, Dr. George A. Gay, has done a splendid work and has informed the public about Universalism. One realizes, however, that Orthodoxy is deeply entrenched, and most people apparently are quite content to accept things in the usual manner. We are constantly reminded that liberal Christianity has a long way to go.

Our constituency is not large. It is growing slowly. It should continue to grow. It is encouraging to have the spirit of loyalty that is so in evidence here.

The pastor is getting acquainted with his parish, its people, its problems. His time is spent in visiting the members and others, preparing and preaching two sermons a week, teaching the Bible class in Sunday school, assisting in the Y. P. C. U. He has had considerable experience in social service work and plans to work with the Social Service Bureau of the city in any way practicable.

Thoughts come to us of other points near by. There is Harriman. It is hoped that there may be services there occasionally and also at Chickamauga, Georgia.

The minister looks forward to a busy field of activity, where there is much to encourage and much to gain for liberal Christian thought and living.

B. H. Clark.

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FROM NORTH CAROLINA

Rev. George Wood of Kinston, N. C., writes:

North Carolina is by no means a backward state and there seems much unrest theologically. A young lady student in a Baptist college, whom I met on my trip down from Iowa, and a resident in Raleigh, was much alive to the finer appeal of modern theology. A prominent citizen of Kinston said to me within the past week, 'You have the finest statement of faith that I have ever seen,' while several other professional and business men of this city have manifested their interest in modernism, though they are members of Orthodox churches.

As to this circuit, it is too large for good work. Kinston is a city now of about 13,000 and if it is to grow our church here must have full-time ministry. The membership is small (not rich), but it is eager to succeed, and willing to do its best to make things go.

To give such a church one full Sunday a month and one evening service a month, is utterly inadequate.

It gave considerable pleasure when I informed the church that I was to give them almost full-time in a few weeks save for perhaps two Sunday morning services at Woodington. The afternoon work at Deep Run will be on the side, and not conflict with a fairly continuous program at Kinston. We have but five members at Deep Run and these are in two homes, so that there is but little future for a liberal church in that place, especially as Pink Hill and Kinston are both within easy distance, and paved roads connecting.

I feel reasonably sure that Pink Hill is the logical place for a second resident minister in this part of the state, and that it will prove the most successful field of operation. I had 135 in attendance when I preached there a week ago. We need more men and fuller service if we are to make headway and ever achieve self-support. I have not been here long enough to say more now.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

AVAILABLE CHILDREN'S DAY MATERIAL

"He Cares for Me," the 1925 Children's Day service issued by the G. S. S. A. A service easily adapted to both large and small schools.

"Our Lamp of Life," by Mary Jenness. Price ten cents a copy. Pilgrim Press, 14 Beacon Street, Boston. Also published in the May number of *Pilgrim Elementary Teacher.*

"The Children's Bible," by Elizabeth Colson, in the April *Pilgrim Elementary Teacher.*

"To-morrow," by Margaret Slattery. A pageant for Children's Week. Price, 15 cents. Pilgrim Press.

"Plays and Programs for Children's Week." A compilation of material formerly appearing in the *Pilgrim Elementary Teacher.* Price, 35 cents.

"Out of the Bible," by Lyman Bayard. Price, 30 cents. Pageant Publishers, 1206 S. Hill Street, Los Angeles. Biblical children appear, "out of the Bible," and tell their story.

"Boys and Girls from Hebrew History," by Marble. Century Company, 353 4th Avenue, New York. Price, 25 cents. Majority of action in pantomime; narrator's part long in some places; very effective if properly adapted.

"The Passerby and the Flowers," by Edland, in the book, "Spring in the Brown Meadow." Price, 35 cents.

Any of the above may be ordered from the Universalist Publishing House, 176 Newbury Street, Boston. Write to the General Sunday School Association for any special information desired.

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WHAT ONE JAPAN BOX HAS DONE

One of the boxes of Japanese curios went on a trip to Gardiner, Maine, and, under the skillful planning of Mrs. Folsom, delighted twenty-one different groups during its stay. It happened that Mrs. Folsom had been asked to speak on temperance in the public schools, and the Japanese towel decorated with a poem written by Mme. Yajima and sold in Japan for the benefit of the W. C. T. U., furnished the text for the talk, and gave the listening children a bit of touch with Japan as well as the inspiration of the talk on temperance. It is difficult to estimate how much may have been accomplished toward better feeling in this country for Japan through the ministry of this collection of curios on its visit to Gardiner.

There are three boxes of Japanese curios in the possession of the General Sunday School Association which may be borrowed by our schools.

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WE WILL GIVE

Who is interested in Daily Vacation Bible Schools? Every one ought to be—every one living in a city, every one living in a town, every one living in a rural section. The General Association will present a copy of "The International Handbook of Vacation Bible and Church Schools" to any applicant. In addition it will do everything in its power to assist any worker who desires to engage in this highly important movement.

* *

"I PLEDGE ALLEGIANCE"

Rev. Francis W. Gibbs, of 31 Atlantic Ave., Fitchburg, Mass., issued a capital little folder with the above title and made good use of them during Lent with prospective recruits for the church. He will give copies as long as they last to any brethren who may request them. Here is a helpfu suggestion for use, not only during next Lent, but all through the year.

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On the Home and Children page of this number will be found recitations and quotations suitable for a Peace program.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Charles E. Butterworth has accepted a call to Livermore Falls, Me., and will take up the duties of his new pastorate at once.

Rev. N. E. Spicer has resigned his pastorate at Sycamore, Ill., resignation taking effect May 1.

Rev. Samuel Gilbert Ayres, D. D., has accepted a call to become pastor of Beacon Church, Brookline, Mass., and begins the work at once.

Mrs. Walter Barton Leach, of Beacon Church, Brookline, Mass., was elected president of the Brookline Women's Club by unanimous vote, at the recent annual meeting.

OUR HEADQUARTERS STAFF

Miss Lillian M. Chase sailed for Europe on the Doric, of the White Star Line, on April 26.

Connecticut

Danbury.—Rev. G. H. Leining, pastor. Larger congregations were present on Easter Sunday than for a number of years. Four persons were received into membership. Forty-six, mostly young people, attended the sunrise service at six o'clock, and 110 were present at the later morning service. These figures represent an increase over 1923 of forty-three per cent, and over 1924 of fifteen per cent. For the first time in many years, this church begins its new year with sufficient money pledged by its members to meet current expenses. The church school and Y. P. C. U. are flourishing. It is a pleasure to acknowledge the part that the young people play at Danbury. Apart from individual pledges, they contribute about $12 a month to the support of the church. They are the choir. Eight serve as teachers and officers in the church school, one as clerk of the parish. Their contributions to the Legion of the Cross place them among the leaders and in all the work of the church their loyal assistance is a source of no little satisfaction to the minister and the older members. The Ladies' Aid Society continues strong, and the Men's Club, though small, has enjoyed a "good year." Just how much of the F ve Year Program quota can be assumed is still a question, but by the time this report appears in print, W. V. Alexander, State Chairman, will have presented the denominational plans at the annual parish meeting.

District of Columbia

Washington.—Rev. Clarence E. Rice, D. D., pastor. On April 26 the pastor's subject was "The Steps Up to Faith." Forty alumni of Tufts College, with their guests, attended the annual dinner of the Tufts Alumni Club of Washington at the Chevy Chase Club April 25. Among those present were Attorney General Sargent, President and Mrs. John A. Cousens of Tufts College, Tariff Commissioner Thomas O. Marvin, Dr. and Mrs. LeGrand Powers, Dr. and Mrs. Clarence E. Rice, Mr. and Mrs. W. Parker Jones, Maj. and Mrs. J. F. Coupal, Lieut. Comdr. and Mrs. Leo O. Colbert, Miss M. Lemore Flint, Mr. and Mrs. J. B. Lowell, Dr. and Mrs. John P. H. Murphy, Mr. Louis S. Murphy, Mr. and Mrs. Charles F. Whiton, Mr. and Mrs. Robert S. Johnston, John A. Herculson of Ba timore, Mr. and Mrs. D. B. Hulen, Mrs. R. C. McManus, A. W. De Goosh, Martin J. Finnegan, and Mr. and Mrs. Joseph D. Black. Miss Alice Jewell has been engaged by the board of trustees as pastor's assistant for the next month especially to canvass the neighborhood of the church for additional children for the Sunday school. Miss Jewell has been very successful in enl sting new pupils.

Illinois

Joliet.—Rev. W. H. Macpherson, pastor. Our church school has a star class of eight boys, between the ages of ten and twelve, not one of whom has had an unexcused absence for two years. According to our rules a pupil is excused for sickness or for attending church school in another town. The teacher is Mrs. C. J. Kellem. Their loyalty and faithfulness extend to all their church school activities. Following the recent tornado disaster in southern Illinois they voluntarily voted to deny themselves candy and shows and the like in order to bring in an offering for relief work. They are always ready to take part in special programs. They enj y frequent hikes together and form the backbone of our summer boys' camp.

Kansas

Junction City.—Rev. A. W. Altenbern, pastor. Easter saw the largest congregation at a regular service during the present pastorate. The Knights Templars were guests of honor for the second time in three years. The total offering exceeded $525. Four people joined the church. This small number is partly accounted for by the fact that the minister was ill and out of the pulpit during practically the whole of Lent. Following an "old time" union revival meeting of one month, immediately preceding Easter, Universalist literature went into a thousand homes in the city by mail, announcing the return of the minister to the pulpit and a special series of Sunday evening addresses on liberal religion, some of the subjects of which have been "Truth or Tradition," "Conflicting World Views—the Scientific, the Theological," "Religion and Evolution," "Are Modernists Enemies of Religion?" The Y. P. C. U. is busily at work raising money to send delegates to Detroit. The Social Circle has put new aisle runners in the church and new cupboards in the dining room and kitchen and is otherwise living up to its reputation.

Maine

Augusta.—Rev. A. Francis Walch, pastor. The music on Easter Sunday was of a high order and the minister's sermon on "The Challenge of Immortality" was highly commended. The church was beautifully decorated, as has been the custom for many years, by one of our devoted families, the Gannetts. Nine men and women united with the church, one an aged veteran of the Civil War. At the noon hour an Easter exercise was presented by the Sunday school, under the direction of the superintendent, Miss Zadie McFadden. A large part of the morning congregation remained to witness the exercises. In the afternoon Trinity Commandery Knights Templars attended a special service, at which a sermon was preached by Mr. Walch, the Prelate of the Commandery. The Easter offering was generous. At the annual parish meeting it was unanimously voted to accept the five year plan of the General Convention, and the new budget has already been projected.

Massachusetts

Chelsea.—Rev. B. F. McIntire, pastor. Two largely attended and inspiring gatherings were the annual parish and financial campaign supper. The first was addressed by Rev. Roger F. Etz, and the other by Dr. L. W. Coons, State Superintendent. Our 1925 budget was increased by $1,500, and while to date we have not quite reached our mark, we are raising more money than ever before and have increased the number of financial supporters from 108 to 138. Sunday morning congregations are larger than at any time during the present pastorate. A chorus choir was organized recently and appeared Easter morning in their new vestments. Union Sunday evening services with two Congregational churches were held in our auditorium during April. Four pre-Easter services were held, two of which were addressed by Rev. U. S. Milburn of Everett and Rev. C. J. Cowing of Malden, respectively. The Easter morning congregation was the largest in years. On Easter Sunday evening the Clara Barton Guild presented a pageant to a full church. Six new members were received into the church. The Social Circle have been holding silver teas since January, with an average attendance of fifty. The Guild served a May Breakfast on May 1, and are at work on a Minstrel Show to be presented May 14. Our church will unite with four others in union services through

the summer, each church being open two Sundays during the vacation period of ten Sundays, each pastor speaking in some church other than his own two Sundays. On April 15 our church school entertained the Sabbath School Union.

Franklin.—Rev. R. K. Marvin, D. D., pastor. During the Lenten season, the pastor conducted services at Lawrence, Mass., and preached twice in the local Episcopal church. The Easter services required extra seats in auditorium and gallery. Our church has adopted the Laymen's Five Year Plan. Rev. Mr. Winslow recently made an appeal for the Boston Home for Little Wanderers and our people gave $130 to this cause.

Winter Hill.—Rev. Dwight A. Ball, pastor. Since the beginning of the present pastorate, March 1, there has been a steady increase in the attendance, the congregation at Easter being one of the largest in several years. The Maundy Thursday communion service was notably impressive and helpful. The Y. P. C. U., newly organized just before the present pastorate began, brings into activity an entirely new group in this department of work. Several new members have been added to the church school. Easter evening these two groups of young people gave a program appropriate to the day. The attendance was up to the limit of normal seating capacity of the school room. The Mission Circle and Norcross Unity Class have both taken on renewed life, recent meetings showing increased attendance, and the addition of new members. The latest gathering was for a supper at which Rev. Roger F. Etz and Mr. Downes from Laymen's headquarters brought us the Five Year Program, State Chairman Arthur Pinkham having earlier in the day counseled with our trustees on local resources and plans.

Saugus.—Rev. E. V. Stevens, pastor. The Holy Week and Easter services of the church included some features of general interest. The Thursday evening service was the first of its kind ever held here. Mr. Stevens extended an invitation to all the Protestant churches of Saugus to come to the Universalist church for a union observance of the Lord's Supper. The invitation was accepted by the Congregationalist and Methodist churches. Some individual Baptists and people of other churches also attended. The old communion service presented to this church in 1774 was on the communion table, at which Rev. E. J. Yaeger, Congregationalist, and Mr. Stevens presided. Individual cups were used, the deacons from the Congregational church bringing their trays with them. A sunrise service was held on Round Hill at 4.45 Easter morning, in which the town's people of every faith, Protestant and Catholic, united. A troop of four trumpeters from Lee's Military Band of Lynn played several selections and led the singing. Mrs. Nina Vose Greeley of Portsmouth, N. H., recited Van Dyke's poem, "God of the Open Air." If this service in any way affected the regular service it stimulated it. The 10.45 sermon in the Saugus church April 12 was by far the best in years, both in attendance and spirituality. The Sunday evening services were in charge of Miss Laurine Freeman, who has created and directed the primary department of this church. The service was built around the legend of the Holy Grail.

Brookline.—At a parish meeting on Friday evening, May 1, it was decided, by unanimous vote, to invite Dr. Samuel Gilbert Ayres to become pastor of Beacon Church. Dr. Ayres, who had supplied the pulpit the two preceding Sundays, preached again May 3. and read his letter of acceptance. He is already at work, and will move his family to Brookline as soon as possible. Though the church had no pastor through April the Easter collection amounted to nearly $850.

Michigan

Detroit.—Dr. Frank D. Adams, pastor. If we are not mistaken we were the first church in the denomination to accept the Five Year Program and pay the quota for the first year, having paid our quota of $2,160 for 1924 last September. We also believe that we are the only church in the denomination that began in 1924 paying its quota under the Five Year Program. Palm Sunday was devoted to raising our quota for 1925, and we now have the money in hand ready to pay over to the General Convention in December. The success of our drive is due to J. H. Strange, our moderator, who had entire charge of it. He began about two months before Palm Sunday by sending letters to each member outlining the objects of the drive, and these were followed by other letters all to the same point, and requesting as large a contribution as possible on Palm Sunday. On March 22 Dr. Joseph Fort Newton preached here in exchange with Dr. Adams to a congregation of 575. Our Easter congregation numbered 469. We had a splendid sermon and fine music under direction of Jason Moore. Since the church opened in September our congregations have averaged over 200 each Sunday and are rapidly increasing. On Family Night, which is every Wednesday, an average of 150 have eaten our celebrated 25 cent dinner. These social evenings have proved so popular that Family Night has become fixed on our church calendar. Rev. C. H. Pennoyer gave an address here on April 15.

New York

Little Falls.—Rev. Seth Rogers Brooks, pastor. Every seat in our church was taken Easter Sunday. The church was beautifully decorated and the service was inspiring. Twenty people joined the church. On April 15 $1,000 was pledged in nine minutes to be paid on a debt of $1,400 standing against the adjoining lot, which we own. Since that time the committee has canvassed prospective givers and we feel assured that by June the entire debt will be paid. It is expected that in the near future a much-needed parish house will be built on the property. Women's Day on April 26 was observed by the Women's Missionary Society, who conducted the services under the leadership of Mrs. J. B. Newell.

Nunda.—Rev. Harriet E. Druley, pastor. The Easter services brought us two members. The pastor preached a series of Lenten sermons based upon our five points of fellowship. Laywomen's Sunday was observed April 19, the pastor being called home for that Sunday. Miss Gertrude Robinson gave a very interesting talk on her recent trip through the Holy Land. This was the main address of the morning.

Auburn.—Rev. A. E. Allison, pastor. The State Y. P. C. U. Convention is to meet at this church in November, and our young people are raising funds by giving a play at home and in nearby towns. The Easter services were more largely attended than usual, the church quartette was assisted by James Van Order, violinist, and two members new were received. The ninety-second annual meeting of this society was held April 21 with a good attendance and encouraging reports from all departments. Howard G. Peacock was elected treasurer for the seventh term, James W. Mullen was re-elected clerk, S. Edgar George superintendent of the Sunday school, Miss Mary R. Stevens collector, and James W. Mullen, Oliver D. Powell and John B. Dymock trustees.

Ontario

Olinda.—Rev. E. Minor, pastor. As is the custom, the anniversary of the building of the parish house was observed under the auspices of the Mission Circle on April 24, with a dinner and an entertainment following. There was a good attendance, and the supper and the literary program were both of high order. A considerable sum was added to the treasury of the circle. On Sunday evening, April 26, the Odd Fellow and Rebekah Lodges of Ruthven were guests of our church, in a special service in commemoration of the 106th anniversary of the founding of Odd Fellowship in America. Special music had been prepared by the choir, and the pastor preached on "True Religion."

Pennsylvania

Scranton.—Rev. W. H. McGlauflin, D. D., pastor. Easter brought the usual increased activities and uplift. During Holy Week our congregation had a part in the union services held daily at the noon hour in the Strand Theater. Seven central city churches participated. The auditorium was crowded each day. Dr. McGlauflin was the preacher for Wednesday and Mrs. McGlauflin was the soloist.

The sermon was printed in full in a local paper. Tne Universalist Comrades had it issued in a pamphlet of a thousand copies for distribution. Special service was held in our church the evening of Holy Thursday. Following the sermon the communion was observed and six candidates were voted into church membership. The Easter service was made memorable by the large congregation, special music, the rite of baptism and welcome to membership, and presentation of Bibles to four in the "tenn age." Dr. and Mrs. McGlauflin were given a post-Easter recess of a week, which they enjoyed at Atlantic City.

Vermont

St. Albans.—Rev. T. L. Drury, pastor. The six Lenten Sunday services were well attended. The subjects were as follows: "The law of the spirit of life defined as a personal experience." "The law of mutual helpfulness as seen in the simple ministry of Jesus." "The law of love as Jesus would have it in the life of his disciples to-day." "The law of faith as Jesus himself defined it." "The law of service and sacrifice as seen in the ministry of Jesus." "The law of the endless life as revealed in the triumphant Christ." The Layman's Sunday service was also largely attended. Our Good Friday service was the most largely attended service of the kind held here for years. The Easter service was the climax. There was a large congregation and a splendid program of music. At the communion service in the afternoon three new members were received. The pastor, as a member of the general committee for Boys' Week, was given charge of Boys' Sunday in the churches, including Roman Catholic, Protestant and Hebrew. His duty was to get the clergy to make a special effort to get all the boys of different communions and others to attend special services. There was a splendid response, the boys attending April 26 in large numbers.

* *

BOOK REVIEWS

(*Continued from page* 24)

as to the size of the universe, and Ludwig Lewisohn comments upon the difficult art of being a Jew.

"They or We," by Olive A. Colton, is one of the notable articles in *Scribner's*. It speaks of new and desirable attitudes in industry.

* *

MRS. MERRILL'S WILL

By the will of Mrs. Charlotte Merrill of Washington, D. C., the Washington Universalist church is given $500 to be added to the $500 she had already contributed to the building fund. The income of this sum is to go toward the salary of the minister until the new church is started.

The will gives $1,000 to the Odd Fellows Home at Concord in which her husband, the late John Merrill, was interested, and $1,000 to the Centennial Home of the same city. Fifteen people, mainly nephews and nieces, are given legacies of $250 or $500, and the rest of the estate goes to Dr. and Mrs. Charles R. Corey of Washington equally. Mrs. Corey, who was Miss Alice Chandler of Concord, is a grand niece of Mrs. Merrill and has cared for her many years. Dr. Corey is in the Department of Agriculture.

Mrs. Merrill, who died a few months ago, had reached the great age of ninety-eight, but kept her mental faculties intact. Her death came from accident. She was one of the noblest figures in the Washington parish.

* *

TRAINING SCHOOL

For Daily Vacation Bible School Workers

A Training School for Daily Vacation Bible School Workers is meeting in the Mt. Vernon Congregational Church, Boston, on Tuesday evenings from April 28 to May 26, from 7 to 9.30. Miss Beulah Cone is one of the teachers.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,344
Brewton, Ala.	1
Nunda, N. Y.	2
Junction City, Kan.	4
Malden, Mass.	17
Athens, Pa.	1
Meriden, Conn.	4
Attleboro, Mass.	20
North Weymouth, Mass.	19
Brockton, Mass.	2
St. Albans, Vt.	3
Little Falls, N. Y.	20
Milford, Mass.	13
Scranton, Pa.	6
Danbury, Conn.	4
Middleport, N. Y.	9
Total	1,469

* *

CHRISTENINGS

Previously reported, 87. Attleboro, Mass., 7. Athens, Pa., 1. Chapman, Ala., 1. Midd eport, N. Y., 1. Total, 97.

* *

"JUST AS GOOD"

Oxford, N. Y.

Dear Leader:

I feel disposed to answer the challenge of Mrs. Cutting in the *Leader* for April 11, page 30.

"Who can show a better record?" I feel I can answer, like many salesmen, "No better, but just as good." I first began to read the *Leader* under the name of *Christian Ambassador*, in 1849, and also the good *Star in the West*, and the *Ladies' Repository*. All three came regularly to our home. I am now ninety years old. I still have the *Leader* and pay for three copies, and as I read mine I send it on for others to read. *Who next?*

Eleanor A. Richards.

Woman's Relief Corps Home.

Notices

W. U. M. A. OF RHODE ISLAND

The annual meeting of the Women's Universalist Missionary Association of Rhode Island will be held with the Woonsocket Circle Wednesday, May 20, 10.45 sharp. Luncheon 50 cents (at one o'clock). All women are cordially invited.

Proposed change in our By Laws to read:

Meetings

Article V, Section I

The Annual Meeting of this Association for the hearing of reports, the election of officers, and the transaction of other business, *shall be held in the third week in May.*

Ada M. Presbrey.

* *

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will meet in the Universalist church at Methuen, Wednesday, May 13, 1925.

10.30. Devotional Service, Rev. C. G. Robbins, D. D., Lawrence. 11. Sermon, Rev. Norman D. Fletcher, Haverhill.

12.15. Dinner (35 cents).

1.45. Business. 2. Address, Rev. Stanley G. Spear, Roxbury. 2.30. Address, "Once Upon a Time," Miss Mary Slaughter, Field Worker for General Sunday School Association.

H. B. Collins, Secretary.

* *

INDIANA FELLOWSHIP COMMITTEE

Rev. W. O. Bodell has been transferred to the Iowa Convention and Rev. Arthur McDavitt's transfer from Wisconsin accepted.

Roy Moseley, Secretary.

* *

ILLINOIS FELLOWSHIP COMMITTEE

The Committee of Fellowship of the Illinois Convention will meet on Friday, May 29, at 4 p. m., at the Church of the Redeemer in Chicago, to examine Miss Helen Line and Mr. Bert Case as to their fitness in purpose, character and abilities for the ministry of the Universalist Church. The examination will be public.

Lewis B. Fisher, Secretary.

* *

W. U. M. S. OF MASSACHUSETTS

Official Call

The fortieth annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist church, Salem, on Wednesday, May 20, 1925, at 10 a. m., for the election of officers for the ensuing year, and for the transaction of such other business as may legally come before the meeting.

Annie B. Coburn, Recording Secretary.

Each Mission Circle and each Senior Clara Barton Guild in Massachusetts is entitled to one delegate for every ten members, or fractional part thereof, besides the president and secretary, who may be delegates *ex officio*. Each Junior Clara Barton Guild is entitled to one delegate for every twenty members or fractional part thereof, beside the president and secretary, who may be delegates *ex officio*.

* *

MASSACHUSETTS STATE CONVENTION

The sixty-sixth annual session of the Massachusetts Universalist Convention will be held in the First Universalist Church, Rust St., Salem, May 20-21, 1925, convening at 7 p. m., on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The First Universalist Church of Salem cordially invites the Universalists of Massachusetts to the annual sessions of the Convention.

Those who wish entertainment must write to Rev. L. C. Nichols, 28 Barr Street, Salem, stating whether they wish to stay one, two or three nights. Lodging and breakfast will be provided free.

Tickets for the banquet on Thursday night will cost $1.25 and all reservations will close on Wednesday noon of the day before the banquet. Tickets may be reserved by writing Mr. Henry Edwards, 179 Federal St., Salem.

* *

CONNECTICUT STATE CONVENTION

The ninety-third annual sessions of the Connecticut Universalist Convention will be held in Danbury, May 13 and 14, 1925. All services on Daylight Saving time.

Program

Wednesday, 4.45 p. m. Organization. Roll Call. Welcome, President Board of Trustees. Response, President E. A. Tracy. Official Reports. Report of State Superintendent.

7.30 p. m. Address, Rev. Clarence R. Skinner. Ministerial relief offering.

Thursday, 9.30 a. m. Communion Service, Rev. G. H. Leining of Danbury, presiding. Occasional sermon, Rev. R. H. McLaughlin of Hartford, "The Concerns of the Kingdom." 11. Convention in session. Reports of committees. New business. Election of officers.

2 p. m. Business continued. Greetings. Adjournment.

Women's Universalist Missionary Society of Connecticut

Wednesday, May 13. 1.30 p. m. Official reports. Election of officers. Address.

Invitation

The church and parish cordially invite the Universalists of Connecticut to this Convention.

Lodging and breakfast will be furnished without charge if you will apply to Mrs. Frank P. Rollins, chairman, 31 Smith Street, Danbury, Conn., at least one week before the date of the convention. If reservations are asked for more than one person, please give all names.

Supper, Wednesday evening at 6.30 o'clock, and dinner, Thursday noon at 12.30 o'clock, will be served in our church dining hall at fifty cents a plate. Notify Mrs. Treadwell, chairman, 107 North Street, Danbury, Conn., if you plan to be present for either or both of these meals.

G. H. Leining, Minister.

* *

PENNSYLVANIA STATE CONVENTION

The ninety-fourth annual session of the Pennsylvania State Convention will be held in the Raymond Memorial Church, Scranton, June 23, 24, 25. The delegates will convene for the opening session at 10 a. m. June 23. At this session the Convention officers will make their reports, the new officers for the year will be elected, and any other business transacted that may legally come before this meeting.

H. E. Benton, Secretary.

Invitation

The Raymond Memorial Church extends a cordial invitation to all delegates to enjoy its hospitality during this Annual Get-together. Lodging and breakfast will be furnished by the church to all who so desire. Hotels and restaurants are within easy reach of the church. It will facilitate the work of our committee if requests of visiting delegates are sent in advance. They may be addressed to the undersigned, and he will turn them over to the Committee.

A hearty welcome awaits all comers.

William H. McGlauflin, Pastor.
823 *Sunset St., Scranton, Pa.*

* *

DOOLITTLE HOME

The Doolittle Universalist Home for Aged Persons, Inc., at Foxborough, Mass., will hold its tenth annual Donation Day at the Home, on June 2, 1925.

Please save the date and watch for further announcements.

Helen W. Rice, Clerk.

* *

MINISTERS' DAY AT SYRACUSE

In connection with the General Convention at Syracuse Ministers' Day will be observed Tuesday, Oct. 20.

The program for this day is to be arranged by the following committee: Rev. F. W. Perkins, D. D., Lynn, Mass., chairman; Rev. L. W. Coons, D. D., Boston, Mass.; Rev. Hal T. Kearns, Baltimore, Md.; Rev. W. H. Macpherson, Joliet, Ill.; Rev. W. W. Rose, Rochester, N. Y.

Any one desiring to present suggestions to this committee should send them to the chairman, Dr. Perkins, 15 Wolcott Road, Lynn, Mass.

* *

BOARD OF TRUSTEES

The regular meeting of the Board of Trustees of the Universalist General Convention will be held in New York City, May 11 and 12, 1925.

All persons having business to be presented to this meeting should send it to the undersigned not later than May 8.

Roger F. Etz,
176 *Newbury St.,*
Boston, Mass.

* *

BOSTON MINISTERS' MEETING

The meeting on Monday, May 11, will be addressed by Dr. Coons, on the program for the State Convention.

Officers for the coming year will be elected.

* *

WANTED

The editor of the *Leader* wishes to purchase a copy of "Phases of Religion," by W. S. Crowe. Please advise and state price.

* *

DENOMINATIONAL CALENDAR

1925:
September 27, Rally Day.
October 18, Laymen's Sunday.
November 1, All Souls Sunday.
November 8, Japan Sunday.
November 22, Thanksgiving Sunday.
December 20, Christmas Sunday.
1926:
January 31, Young People's Sunday.
February 21, First Sunday in Lent.
April 4, Easter Sunday.
April 25, Women's Day.
May 9, Mother's Day.
May 30, Memorial Day.
June 13, Children's Day.

Obituary

Mrs. Ellen M. Clark

Mrs. Ellen M. Clark, seventy-two years old, widow of Charles Amasa Clark, died April 18, at her home in Springfield, Mass. She was born in West Chesterfield, N. H., April 30, 1852, the daughter of Ransom and Philinda Farr, both devoted members of the Universalist church. She was married to Charles A. Clark of Dummerston, Vt., Feb. 9, 1870. She had been a resident of Springfield for the last thirty-four years. The early part of her married life was spent in Iowa and in Brattleboro, Vt. She was a life-long Universalist, was a member of the old Third Universalist Church in Springfield, and had been very active in the Waverly Circle of that society. When this church was dissolved she joined St. Paul's Universalist Church.

She leaves one son, Edward R. Clark, and a daughter, Mrs. S. M. Bullock. A daughter, Edna, died in infancy. She also leaves two sisters, Mrs. Cora P. Andrews and Mrs. Carrie B. Lowe, one grandson, Charles L. Bullock, two granddaughters, Mrs. R. W. E. Daniels and Bernice M. Clark, and a great grandson, Edwin Chapin Daniels, all of Springfield. The funeral service was conducted by Rev. Delmar E. Trout. Burial was at West Chesterfield, N. H.

Mrs. Leona Harris Laird

Leona Harris was born Nov. 7, 1886, near Waltonville, Ill., and died at her home in Tamaroa, Ill., April 17, 1925. She was the daughter of Mr. and Mrs. Hosea B. Harris, and was one of a family of five brothers and one sister, who survive her. She was married August 19, 1903, to Joe Laird of Waltonville, and to this union five children were born: Mrs. Everette Kittle, Mrs. Delbert Nevins, James Howard, Mildred Leona and Lois Geraldine, all of whom survive. Her father, Hosea B. Harris, son of Rev. R. G. Harris, founder of the Universalist church in Waltonville, also survives her. Mrs. Laird early became a member of the Universalist church. She had just been elected superintendent of a newly organized union Sunday school.

Funeral services were conducted Saturday afternoon, April 18, at the Universalist church in Waltonville, by the pastor, Rev. Wm. David Harrington. Burial was at Knob Prairie cemetery.

Mrs. Newton B. Wallace

On April 17 Mrs. Newton B. Wallace died at her home in Middleport, New York, at the age of seventy-eight years. Funeral services were held from her home on the following Sunday afternoon, with Rev. C. C. Blauvelt of the Middleport Universalist church officiating.

Ann Eliza Wallace was born in New Berlin, N. Y., March 3, 1847, the daughter of Avery and Mary Hoag Owens. On Feb. 28, 1869, she married Newton B. Wallace, and shortly afterward came to live in Middleport. Two children were born to Mr. and Mrs. Wallace, one of whom, Bruce Wallace, survives.

Mrs. Wallace maintained her interest in her church to the end of her life, attending the services on Easter Sunday.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Jan26 Rev.Charles W.endte The Unit.Schl.for the Ministry

Crackling

A Fellow Feeling

They found him at a cross-road slain,
Where several ways did part;
He had four bullets in his brain,
A dagger through his heart.

The Crowner sat, the case was heard,
The Jury, all of them,
Inclined to a six-letter word
Beginning with an M.

Till up and spoke a cross-eyed bloke,
And on the Book he swore:
"Yon corpse within had once a-bin
A Cross-Word Editor."

At once the Jury all concurred,
And thus their verdict ran:
They took a fine eight-letter word,
Which with an H began.

To this they set an epithet:
Eleven its letters be.
The primal two were J and U,
The final, L and E.

Which means (if still you're at a loss)
They didn't blame folks for
A-putting it like that across
A Cross-Word Editor.

R. M. F. in London Truth.

* *

Bromide Smith, D. D., to the *Christian Century:* "Sir: Can not this radio business be stopped? It is showing up the awful thinness of our sermons in a most indecent manner. 'Oh that mine enemy were broadcast!' becomes the modern expression of ministerial ill will. I have been listening to a series of sermons by 'distinguished divines' upon 'The Young of To-day and the Homes of To-day.' Here is an exact summation of *all* that has been said: (1) The old to-day were the young yesterday (applause). (2) The young to-day will be the old to-morrow (applause). (3) Oh, my brethren! (prayer)." —*Christian Register.*

* *

Surgeon: "Will you take a local anesthetic?"

Mrs. Gotrox: "Local anesthetic? No, indeed. Don't give me anything but the very best imported article."—*Judge.*

* *

Prue: "A model husband, isn't he?"

Sue: "My dear, he can read a book while he is waiting for his wife and understand what he is reading!"—*Science.*

* *

Terence: "'Tis a fine lad ye have here. A magnificent head and noble features. Could ye lend me a couple of dollars?"

Pat: "I could not. 'Tis me wife's child by her first husband."—*London Telegraph.*

* *

Homes are being built with every known convenience except low rent.—*Columbia Record.*

The Five Year Program

National Laymen's Committee

The list of churches which have accepted their quotas in the Five Year Program is growing! Slowly but surely we are gaining momentum and we confidently expect to have all of our churches included in the Honor Roll before the Syracuse Convention.

There are eighty-two churches on the list to date, representing a total amount pledged *for one year* of $55,354.

THE HONOR ROLL

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Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
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Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Olive Branch, Ohio
Caledonia, Ohio

Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
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Five Year Program

ESSAY CONTEST

The enrollment list is open and all boys and girls between the ages of fourteen and eighteen years who are members in regular standing of a Universalist Sunday school are eligible to enter.

Subject of essay: "My Church and the Five Year Program."

Length of essay: Not less than five hundred nor more than a thousand words.

Scholars desiring to compete in this contest are requested to send their names at once to

The National Laymen's Committee

174 Newbury Street, Boston, Mass.